"Without a Peer for Teachers and Ministers"

Tarbell's TEACHERS' Guide

for 1942

By Martha Tarbell, Ph.D., Litt.D.

PROMINENT MINISTERS SAY:

Dr. Stuart Nye Hutchinson says: "The best book of its kind on the International Lessons."

Dr. Charles R. Erdman says: "My congratulations upon the great service the author is rendering the entire Christian Church."

Dr. Gaius Glenn Atkins says: "Far better in this field than many books of illustration published especially for the use of ministers."

Dr. Ralph W. Sockman says: "Masterly . . . I am always impressed with the systematic workmanship."

Dr. William L. Stidger says: "A gold mine of a book—a real contribution to preachers." $2.00 postpaid

Current Religious Thought —A Digest

BY CHARLES S. MACFARLAND

A digest of current religious literature for the minister or layman whose time precludes the reading of many books but who wishes to keep abreast of current thought and tendencies. $1.50 postpaid

Junior Magic Sermon-Talks

BY JACOB J. SESSLER, PH.D.

Covers a wide variety of religious and moral truths, each of which is illustrated by a bit of magic which the teacher can easily perform. Especially adapted to the minds of juniors, through a marvel of surprising illusion. $1.25 postpaid

The Voice of the Devil

BY G. CAMPBELL MORGAN

The latest word of the internationally known preacher who has been carrying on in bomb-struck London preaching the Word of God and the Power of the Cross. Postpaid 75c

God's Purpose in this Age

BY JOHN H. McCOMB, D.D.

A tonic for the present hour in world history, which seeks to foster faith and banish doubt and indifference to the things of God. Postpaid $1.00

Christ is God

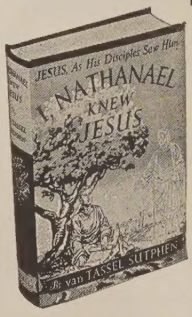
BY ARCHIBALD RUTLEDGE

"Archibald Rutledge's conclusion is the beautiful and perfect answer to the heart's eternal cry."—Christian Observer. Postpaid 75c

At All Bookstores

I, Nathanael, Knew Jesus

by VAN TASSEL SUTPHEN



A GRIPPING LIFE OF CHRIST in an amazing historical novel

An authoritative story of Christianity's founder told by a literary artist with entire fidelity, but with all the charm of a captivating novel. $2.50 postpaid

A Bible "Quiz Game"

2 Volumes Each $1.00 Postpaid

by FLORENCE A. BANKS

Appeals to Young People's Societies, Women's Church Groups, Sunday Schools.

158 Fifth Avenue FLEMING H. REVELL COMPANY New York

DECEMBER, 1941

Vol. XLIII **No. 12**

CONTENTS

To Bethlehem by Candlelight 603
Paul. D. Leedy

Fear Not 605
Ralph P. Rasmussen

Modern Psychology 606
Richard Hammons

Three Greatest Maxims 608
A. H. C. Morse

The Bible 609
Calvin T. Ryan

Your Church Service 611
Fred Smith

How I Believe 613
Wilbert W. White

ANNUAL INDEX—Vol. XLIII. .655-660

Editorials 614

Church Methods 616
The Bible
Candles
Family Altar Service
Success and Failure

Sermons 623

If Christ Had Not Come
Clarence E. Macartney, D.D.

Christmas Magic
Franklin D. Loehr

The Way to Peace
H. R. I. Sheppard, D.D.

Junior Sermons 633
The Meeting of the Trees
The Shepherd Boy Hans
The Bitterling

Illustrations 638
William J. Hart
J. J. Phelan

Mid-Week Services 651

Book Reviews 646

Topical Index 661

Buyer's Guide 662

The EXPOSITOR
AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

WITH soap manufacturers and paten medicine producers as well as quac medicos resorting to Bible quoting an hymn singing as a psychological means to in crease their sales, it is not surprising that i should be left to gasoline producers, who ar often given large credit for Sunday's empt pews, to remind us over the Saturday evenin air, "Folks, tomorrow is Sunday. It doesn make any difference what church you attend But pick out the one of your preference an go to church Sunday. America needs it churches. The churches need you. Go t church tomorrow."

Aye, America does need its churches. True the churches need full pews, but not unti those whom the Radio sought to reach realiz their need for the church and the Lord of th church can our hope for the nation be mor than vanity?

The righteousness which exalts a nation stems solely from man's recognition of his need Church attendance means a total of nothin for an individual or a nation unless it spring from the point ignored by radio, but yours t acclaim.

An international magazine of parish administration, methods of church work, practical theology applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., 414 Caxton Building, Cleveland, Ohio

Subscription Rates: Domestic, $3.00 a year. Foreign, $3.50 a year. Single copies, 35c. Back copies, 45c. Boun volumes, $3.50. Subscriptions are understood as continuing from year to year, unless orders are given to th contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manu script returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y

Copyright, 1941. Entered as second-class matter at the Post Office at Cleveland, Ohio. Additional Entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Pope and Walsh
9 Rockefeller Plaza
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

17 Farringdon St
London, E. C. 4
England

TO BETHLEHEM BY CANDLELIGHT

PAUL D. LEEDY

This article contains the practical wisdom concerning Christmas candlelight services which I have learned in studying how to improve the service in my own church over a fifteen years' period.

A CHRISTMAS CANDLELIGHT SERVICE

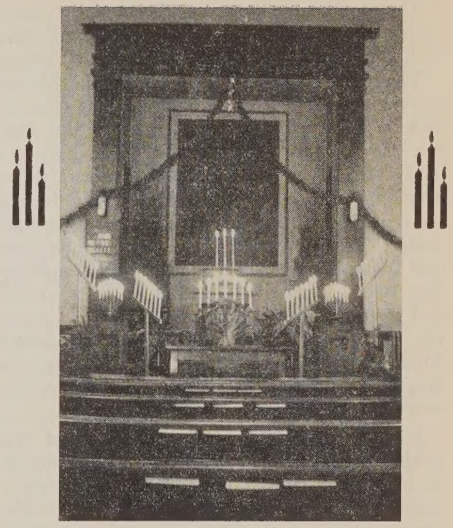
CANDLELIGHT services are becoming yearly more popular in the Christmas worship of the church. There is something in the very nature of the mellow, golden light of slender, white tapers that seems to harmonize perfectly with the spirit of the Yuletide. There are few services of the church which have more possibilities for creating the spirit of real worship than the Christmas festival of lights. It is likewise true that there are few occasions that demand more discrimination and care in planning.

The service of lights is not a new innovation of the church. It dates from earliest times, and during the middle ages it reached its highest perfection in the Christmas mass of the European cathedrals where, amid the glory of countless tapers, liturgy, scripture and music combined to create the apotheosis of worship to the Christ child, with the whole nativity story represented by the creche in one corner of the great church. The candlelight service of the Protestant church is simply an adaptation of this service of medieval times.

Every church, because of differences in architectural arrangement and liturgy, will need to work out the type of service that most perfectly fulfills the general aim of the Christmas candlelight tradition. Here it is possible only to give several general suggestions.

More than anything else there should be an integration of every element of the service

Locust Street Methodist Church, Fairchtsville, Pennsylvania.



Interior View of the Locust Street Methodist Church showing arrangement of tapers within the chancel for Christmas Candlelight Service.

which will produce the unconscious, yet nevertheless definite, sense of harmony. Anything which tends to mar the harmonious simplicity of the whole service is out of place. Many pastors find this point hard to accept. They feel that a unique or novel idea will highlight the occasion. Invariably it detracts. There is something about candlelight itself which sets the mood of the hour.

Before you plan your service, do this: Go into your sanctuary at eventide with one, or better, three, tall, white tapers. Light them. Do not turn on the electric lights. Sit down. Contemplate the magic beauty and simplicity which candlelight alone gives to the church. It is the kind of simplicity that harmonizes with the loveliest story in all the world: a story of a mother and her child, of shepherds and infinite twinkling stars and angels' song. No matter how drab your church may look in daytime, or under the glare of electricity, candlelight transforms your sanctuary into a mysterious realm of shadow and peacefulness. It sets the stage, as it were, for the Christmas theme. Here is harmony—a harmony that must not be marred.

I have been to countless services where the pet idea of someone has simply ruined the reverent loveliness of an otherwise beautiful setting. A glaring electric cross, the artificiality

of a set of electric tapers, and worst of all, an electric chandelier lighted, and showing up all the angular nooks and crannies of the sanctuary which candlelight would soften and conceal, simply do not belong to such an occasion.

Try this. After you have contemplated the sheer loveliness of candlelight in your church, turn on an electric light. Notice how the electric glare simply kills the effect you had formerly. It does not harmonize. Always, always, *harmony* is the key word of the candlelight service. Everything in the service must harmonize with everything else, and more than that, with the beautiful dignity and simplicity that is the spirit of Christmas. Lights, music and the spoken word must all have their place, yet they must form parts of an integrated whole, which in its total effect, weaves the magic of Bethlehem's story anew into the hearts of the worshippers.

Lights, first. We have spoken about the quality of the light itself. But it is not enough to have just candlelight—or rather, to have candles lighted—for the sole purpose of illumination. One of the high points of my candlelight service is always the explanation of the symbolism of the light. Each taper has its place. Each point of fire a message to proclaim. For instance: clusters of three, seven and twelve lights from tapers of correspondingly different heights are common in my Christmas sanctuary. On the pulpit, higher than all the other lights in the sanctuary are three long, slender tapers each capped with fire. These are immediately before and above the Holy Bible. They represent the Trinity; they shed light upon God's Word to man! On either side of the pulpit a seven-branched candelabra with lights in pyramidal arrangement represent in one instance the seven Churches of Asia, virgin points of Light in a pagan world; and again, the seven traditional visitors to the Bethlehem manger: the four shepherds and the three Magi. Together with the Trinity lights these three clusters signify the Holy Family: Mary, on one hand, Joseph on the other, and the Christ Child—incarnate Trinity—in the center.

Immediately before, and below the slender Trinity candles is a rather ornate candelabra holding seven lights, also triangularly arranged. They represent collectively the principle of Infinite Perfection. Seven was always the ancient numerical representation of this virtue and the lights remind the worshippers of the words of Christ, *"Be ye perfect even as your Father,"* and likewise of the words of the Psalmist, *"The Law of the Lord is perfect."*

One seven-branched candelabra, with lights sloping toward the Perfection-arrangement in the center of the chancel, four identical candelabra represent variously the seven last words on the cross, the seven loaves and the seven basketsful taken up at the feeding of the five thousand, the seven stars and the seven Spirits of God.

To give illumination throughout the sanctuary there are also arranged at each window three, or seven, depending upon the width of the aperture, candles emblematic in the former case of Trinity and in the latter of the Perfect Spirit of the Deity enlightening the world. The window tapers are reminiscent of the injunction from the Mount, *"Let your light so shine before men that they may see your good works and glorify."* Around the chancel rail I have often arranged twelve lights representative of the holy apostles. And I never fail to call to the attention of the congregation that the very fact of light itself is suggestive of the verses: *"I am the Light of the world,"* and similarly, *"Ye are the light of the world."*

The use of lights elsewhere can be beautiful and effective. In the processional the choir enters the sanctuary each carrying a lighted taper. During the singing of the final hymn I have had candles distributed throughout the congregation. Then as "Silent Night, Holy Night" is sung the ushers come forward, each with a taper. They significantly have their tapers lighted from one which the pastor holds and which in turn was lighted from the middle taper of the Trinity group. The ushers pass down the aisles of the church lighting the candle of the end-person in each pew, instructing them to pass the light along to their neighbors. The pageantry and symbolism of the whole is impressive as the sanctuary gradually brightens and the shadows flee as hundreds of burning tapers are held aloft. On the "amen" of the hymn the congregation is asked to extinguish its lights. The choir, with their tapers still burning, after the benediction, wend their luminous way out of the sanctuary singing a triumphant recessional.

Now the music of the service. There is no more beautiful music in the world than the traditional Christmas music. A cheap cantata can never hold the dignity and beauty of carols which have lived through the centuries. I have at times simply featured the carols of all nations sung by the choir. From England has come the "Westminster Carol," "Greensleeves," "The Waits' Carol," "Good Christian Men, Rejoice," "I Saw Three Ships," and many more. France has given us "Cantique de Noel," "The First Nowell," "Chantons! Bargies, Noue

(Continued on page 654)

"WE HAVE SEEN HIS STAR"

NOT LONG AGO there appeared in our newspapers an account of hundreds ill in one of our large cities. The people of that city were flocking to the health centers for anti-typhoid inoculations. As a precaution the drinking water was being boiled. What had happened? The report stated that a workman had inadvertently turned the wrong valve, allowing river water into the regular channels of fresh drinking water. Six million gallons of the untreated water had entered the pipes before the situation was discovered. This incident brings very forcefully to our minds the fact that in the long history of man something has entered in to pollute the blood stream of life. A clue to that pollution is to be found in the story of Adam and Eve in the book of Genesis. Then later there is the record in the Old Testament of an attempt to cleanse this bloodstream by mere water, but unfortunately the pollution reappeared. So in the Providential Mind there was devised the plan of a living, personal Saviour as the way to cleanse the stream of human life.

Thus we find in that Christmas story some humble shepherds receiving a stirring vision as they were tending their flock by night: "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." It is evident that fear and sin have entered the blood stream of life and God saw that only good will and love should bring about a purification.

We are always impressed with those shepherds as they responded to the vision in all of its glory. It is clear that not all shepherds would have heard and seen what they did that hopeful night on the Palestinian hills. They had the capacity to receive that heavenly song and assurance and they had the sensitivity to heed the angelic chorus and message.

A vision is ever awe-inspiring. When the glory shines round about, it is natural to have the reaction of the shepherds—the tendency to fear or be perplexed. Is that not a common experience?

The messenger brought this pointed and appropriate word to the shepherds and thus to us today: "Fear not." How vital that thought is in our contemporary bewilderment. Even though we recognize sooner or later that life is basically difficult and trouble abounds on every hand it is essential to have the striking assurance to fear not. Our satisfaction comes through victory over our environment and all that is a part of life. Even though we realize that the capacity to endure is one of the marks of nobility, the reassuring message of the angels is ever needed. Even though our best is

FEAR NOT

RALPH P. RASMUSSEN

North Platte, Nebraska

often brought out by distress and adversity, that consoling statement of the angelic chorus strikes an understanding chord.

The words "Fear not" backed by the Eternal God brings us to the heart of Christianity. It is not only fear not, it follows that good tidings of great joy shall be given to all peoples. And those good tidings involve a Saviour, which is Christ the Lord, and it is well to take particular note that this Saviour is not abstract, but living and personal.

In addition to the urgency of the removal of the fears of men what more is needed than a Saviour? We are in need of redemption. We are in need of being born again. We are in need of right relations: with ourselves, with others, with God. This is the plan behind Christmas and that is why Christmas is eternal. This Christ, the Redeemer of mankind, is not only a personal Redeemer, He is the only One who can cleanse the blood stream of society. The Christmas season bring very forcibly to our hearts that man and col lective man must be reborn to a higher level

We have but one hope today! That hop lies in our turning to God through Christ fo spiritual cleansing and renewal. It is certai that much in our present civilization ought no to be preserved, but the best of it ought t have a place in the day that is ahead. Th spirit of Christ can make for the day that i based on good will and peace.

When Sir Edward Grey, after making a las desperate effort to avert war in 1914, stoo early one morning observing the lights o London going out one by one, he said, "Th lights are going out all over Europe. The will not be relit in our time." It is true tha the lights have been going out all over th world, but in the midst of our day with al of its darkness and gloom the Light of Chris is still here.

iii

The basic defect in MODERN PSYCHOLOGY

RICHARD HAMMONS

IT WOULD be foolish to deny the improvements in conditions and methods that modern educators have introduced into our schools. A sweeping denial would only brand one as hopelessly blind and reactionary.

On the other hand, educators themselves recognize the imperfection of the present educational system and the experimental character of many of their proposals. Their continual attempts at change are ample proof of that.

And we Christian educators must learn to be slow to adopt new methods. It behooves us to examine the backgrounds of every proposed change. If we do not, we may find ourselves in the embarrassing position of approving an educational program that implies the denial of fundamental Christian truths. How real this danger is may be illustrated by examining the basic principles of modern psychology that underlie much of our present educational system.

Chicago, Illinois.

Educators assume a rather peculiar attitud in regard to educational psychology. On th one hand, they point out that psychology is science in its infancy, and must be develope by trial and error. They ask us to be patien On the other hand, they are often dogmati and resentful of criticism.

It is not my purpose to discuss educationa methods in detail, or to criticize suggeste changes in education. Rather let me go behin mere methods, and point out the basic defe of child-psychology, from the Christian stand point.

There are several ways of stating this basi defect, or rather, I should say, it has severa aspects.

The first one is the apparent repudiation o any rational psychology. By that I mean, th apparent lack of any theory about the natur of man. The modern psychologist claims t have no theories about the nature of th human soul. (Wm. James, Psychology, Briefe

urse, pp.176--81).

The Christion psychologist or educator can- ignore the existence of the spiritual soul. experimental psychology must be colored his conviction that man is essentially made of an animal body and a spiritual soul.

The modern psychologist maintains that s attitude is unscientific. The attitude of scientist must be disinterested. He must proach his experiments without precon- ved notions. (*Tichener: Psychology, Sci- e or Technology?—Pop. Science Monthly,* 14; 42-43: *Thorndike: The Principles of aching, pp.* 265-66).

Now that contention is one of these half- ths that are so difficult to refute. It is only partial truth that we must always keep an en mind in experiments. We cannot put on d take off convictions like a garment. And do have convictions that are not dependent experiments.

The error in this partial truth is the assump- n that there is no knowledge except that physical science, subject to the control of ysical experiment. Metaphysical science ven the name is in disrepute) has en relegated to the realm of fantastic specu- on.

Yet all scientific experiment is based on the taphysical principles: That every effect st have a cause; and that a thing cannot and not be at the same time, under the ne aspect. Without these principles even physical experiment ceases to be scientific. t no physical experiment can prove these nciples, without first assuming them. Shall call them uncertain? Then all science is certain.

But the fact is that modern psychologists ap- oach their experiments with as much bias any old scholastic disputing over the number angels that could dance on the point of needle. The only difference is that while Christian psychologist postulates a spiritual l, the materialist pre-judges that there not and cannot be any such thing.

By their own admission, such an attitude is scientific. The reasonable scientific attitude uld be to say to themselves: I am about to estigate the workings of the human mind, d will and emotions. I do not know what nclusions may result. I shall observe man actions and reactions with scientific curacy. I shall record and co-ordinate them. hall draw my conclusions from these facts. the facts point to a mere animal nature, I ll so state my conclusion; if they point to higher spiritual nature, I shall not shrink from that conclusion either.

I venture to say that no materialist-psychologist has ever gone into his laboratory thus unprejudiced. He cannot logically assume such an attitude, seeing that he is convinced beforehand that there can be no spiritual soul. It is ridiculous to imagine that his conviction does not influence the conclusions that he draws from his experiments, and even the experiments themselves.

They further prove their unscientific attitude when they claim that they do not draw any conclusions on the nature of the soul. The pretense is that such conclusions are outside the field of science. But that pretense is only another way of saying that there is no science but material science. And it almost seems as though they are deliberately evading.

In fact, it is necessary to close one's eyes to the obvious differences between men and all other animals to remain a materialist.

In a world where all other animals are absolutely at a standstill, and scarcely ever change their habits, except under extraordinary circumstances or when trained by men, one would imagine that a psychologist ought to begin by explaining the differences between men and animals. Science does not progress by observing similarities, but by explaining differences and arriving at new classifications.

Anyone familiar with the language of text-books on psychology knows that, on the contrary, they quietly assume that man is merely a higher animal. Yet the most superficial comparison between men and animals ought to lead at least to a suspicion of the very opposite.

It surely ought to strike an educator that he would not dream of attempting to teach the cleverest animal the sum of concrete and abstract knowledge that he offers a child in the first grade.

The differences are so striking that we would rather expect a real scientist to begin immediately to cast about for the cause. But the materialist is convinced that there cannot be any radical difference between men and animals, and he goes on from there.

At least the Christian psychologist need not close his eyes to the obvious. And we have an explanation of the differences between men and animals; an explanation that really explains, like it or not. It is the simple fact that men are made up of an animal body and a spiritual soul.

It is the refusal to recognize this simple fact that has thrown modern psychology into such hopeless confusion. Psychology is a difficult science at best. But the confusion, in-

coherence, loose definitions (often the mere school-boy trick of giving an example, instead of defining) could be avoided. Perhaps we ought not to be over-critical. They have undertaken an impossible task. They study a human being, actually made up of spirit and body, and try to explain his actions and reactions as though he were body only. It cannot be done.

No materialist can explain the simple conception of the human mind by which we classify many individual objects—such, let us say, as animals—under one image.

No materialist can explain a judgment, or proposition in which we join subject and predicate; much less a series of such judgments that results in a conclusion.

No materialist can explain even the existence of abstract ideas, even though he were to maintain that they are mere speculation.

No materialist can explain the spiritual aspirations that arise in human souls, even in the most degraded. The most fantastic ideas of religion and morality and immorality among the lowest savages are impenetrable mysteri to a materialist.

We Christians make a tactical mistake allowing them to overawe us with the ter "science." It is time we recognized that the confused attempts to explain human nature a not nearly as scientific as the old religious e planations that they ridicule.

And there is another point that needs to stressed.

Even supposing, for the sake of argumen that the Christian psychology were wrong, t only harm done would be to value human b ings higher than they really are, and attempt to teach them to rise above the nature.

On the contrary, supposing that the mate ialist psychology is wrong, the result mu be to drag human beings down to a lev below their real nature.

As between these alternatives, the educat would seem to have no choice. Be he pag or Christian, his professed life-work is to upli humanity.

Three GREATEST MAXIMS

A. H. C. MORSE, D. D., PH. D.

A MAXIM is neither a proverb, nor an axiom, nor a truism. "A half-loaf is better than nothing." That is a proverb, but it is not a maxim. "A whole is greater than any of its parts." That is an axiom, but it is not a maxim. "Two and two make four." That is a truism, but it is not a maxim. A maxim is different from any of these. A maxim is a solitary thing. A maxim is among sayings as diamonds among gems. A diamond is a bit of purest carbon compressed into a special form of crystallization; a maxim, a bit of purest wisdom compressed into a special form of expression. Diamonds are rare in our world, as maxims are rare in our language. The fact is there have never appeared but three maxims of the highest order. The first was spoken by a Greek; the second by a Roman; the third by a Jew; the first by Socrates; the second by Marcus Aurelius; the third by Jesus.

These three maxims represent the highe in three civilizations—the Greek, the Roma the Christian. They are equally brief; ea contains but two words—the three of them b six words; the interesting thing being that these six words, one is the same in each i stance.

What then these maxims? The first, Socrates—"Know thyself;" the second by Ma cus Aurelius—"Control thyself;" the third Jesus—"Deny thyself." All maxims, and in ascending order. They cannot be transpose Combined, they afford a complete chart human perfection. They are the last words education, in religion, in conduct. Self-kno edge, self-mastery, self-sacrifice; these thr and the greatest of these is self-sacrifice. Re resenting three civilizations—the Greek, t Roman, the Christian—these three, and t

Jersey City, New Jersey.

eatest of these, the Christian. Spoken by ree great teachers—by Socrates, by Marcus urelius, by Jesus—these three, and the great- of these is Jesus.

What then, the difference? Only this, that sus is more than a teacher; He is a *Saviour*. e others spoke words; He *is* the Word. The hers spoke wisely; He is *wisdom itself*. Soc- es said, "Know thyself," and he died. That s as far as he could go. Marcus Aurelius d, "Control thyself," and he died. That was far as he could go. Jesus, too, said, "Know rself," "Control thyself"; but He added, eny thyself"; and He died. But that wasn't far as He could go. He arose from the ad, and thus opened the highway to life rever. There is no end to His way. His way, s life everlasting.

Jesus does not deny other teachers—not crates; not Marcus Aurelius. He simply goes beyond them. Good to follow Socrates, and to know one's self. Good to follow Marcus Aurelius and to control one's self. The important thing is to follow Jesus and to deny one's self.

This, in a single word, is the supreme call of the gospel. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross and follow me." That, maybe, not all there is to the Christian experience, but it is at least its beginning. Moreover, it is all one can see of it in the present. It is, briefly, to follow Jesus. Then, looking up, one may see an innumerable host whom no man can number, out of every kindred and nation and people and tongue. They are coming from the East, and the West and the North and the South. They differ in innumerable things, but are alike in this: they have all denied themselves; are all following Jesus; are all bearing their crosses. That is, they are Christians.

Rediscovery of THE BIBLE

CALVIN T. RYAN

First half of this article appears on page 556 of the November issue.

WHEN we sense that it is impossible to read understandingly any of the great writers, poets, novelists, and amatists, since Chaucer without a knowledge the Bible, should we marvel at liberal arts lleges including the literature of the Bible their curriculum? Any examination of col- ge catalogs will indicate the steady growth these courses. Furthermore, another fair t is the number of books on the market tended for such courses. Ten years ago they re few; but now an ordinary college pro- ssor cannot afford to own them all.

In the light of the significance of the Bible, ould we marvel at those commonly-thought- godless institutions, the teachers colleges, insisting that those who expect to teach in our public schools should know something about the Bible? Not alone because it has been called the greatest book in the world. Not alone because it is a religious book, without which the Christian religion would lose much of its appeal. But primarily because the greatness of the book has influenced so much of the life and thinking of the people; hence one needs a knowledge of it to understand the great art, the great music, the great literature, and the great thoughts of the world.

Likewise familiarity with what the Bible has meant in our literary, national, and social life, should make us happy that by the opening of the twentieth century states were not only permitting the reading of the Bible in public schools, but were actually requiring it. By

te Teachers College, arney, Nebraska.

1930, according to Government Bulletin No. 14, Bible reading in public schools was mandatory in eleven states; permitted by law in five states, and was interpreted as lawful in twenty of the thirty-two remaining states. No state now, I think, has a law forbidding the use of the Bible in its schools.

We may not be able to set the date of this second discovery of the Bible, as we can the first event, but we are living through the period which began around the turn of the century. More and more evidence is being accumulated that more and more people are becoming interested in the Bible.

The Bible is both a single volume and a collection of books. It is a single book in that its central theme is continuous. It is a library in that the theme is developed by poetry and prose, and that unclassified literary form, prophecy. It is written by several authors, working over a long period of time. Part of it appeared before there was an alphabet in which to write it; so the Bible and the alphabet, like the Bible and printing, have gone hand in hand in their development. Every literary type with which the modern reader is accustomed can be found in this little library of sixty-six books. Poetry appears in variety from the little snatches of popularly known selections scattered through both Testaments, to the finished forms of the Psalms; or we may say here is the poetry of the people, poetry of the simple bards, and poetry of the divinely inspired poets. Here we have two of the most beautiful short-stories found in any literature—Esther and Ruth. For a real gem of condensation and perfection of plot, for the original of all short stories, what about the Story of the Prodigal Son? For a dramatic monologue with a depth of passion that no Greek dramatist ever reached, what of Job? C. A. Dinsmore, than whom no other has written more enlighteningly of the Bible, says: "Truth unadorned does not live in the memory of men, but truth shaped and glowing with beauty." Truth "shaped and glowing with beauty" we find in the Bible.

John Ruskin once said, "The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way. . . . To see clearly is poetry, prophecy and religion—all in one."

In both the Old and the New Testament one finds writers who saw clearly and who were able to "tell what they saw in a plain way." One thinks readily of Isaiah, of Job, of Ruth and Esther, of the Song of Songs, to mention only a few. Or in the New Testament one thinks especially of the descriptions of the crucifixion. Take any of the four gosp accounts and note how it is written. Th writer keeps himself in the background. Th reader not only sees but feels what was ha pening. How? By the effect those happe ings had upon the men and women presen the Roman soldiers, the disciples, the wome even the elements. Each is a masterpiece descriptive narration. It is truly "poetry, prop ecy and religion—all in one." There is nothi trivial, nothing crude; rather we have wh Dr. Edgar W. Work calls a profound sen of awe, accompanied by "a corresponding i pression of the mysterious import of huma life."

Yet we find people who are indifferent the whole book, even antagonistic toward Not so long ago a group of writers of nation reputation mentioned with some air of pri that they had never read the Bible, nor ev expected to. In commenting about this at tude, an editor of a national publication sa that in the course of his duties he read ma manuscripts, submitted by writers from th country and from England. While he fou the scholarship of the American comparab with that of the Englishman, he found th former's style less pleasing. This, he wrot was accounted for by the fact that the Englis man was still brought up on the King Jam Version of the Bible.

Many of our middle aged do not read th Bible because they have inherited certain fal assumptions concerning the book. One of the is that the book is very, very dull and dr The Bible a dull book? Find me one wi more excitement in it? Wars, love affai weddings, long adventures in strange land many miracles. All these are there. For o thing the writers of the Bible never spar their heroes; they were of the earth earth Then these people have been told that one believes the Bible these days. Well, I a not for the moment writing about its theolo ical content, or whether any of it is true false. I am writing about the book for wh it is—a little library. Nevertheless, I think th fact that they are told no one believes th book can be attributed to a half truth wide circulated. It originated from the false assum tion that Higher Criticism has disproved th truths of the Bible. They do not differentia between truth and facts.

They say the Bible contradicts itself. N if you know how to read it, know somethi about how it was written; know that man h had much to do with the Bible as we no have it, and that man is prone to error. The are two stories of Creation. Which shall

ieve? There are two stories of the Flood? uich shall we believe? The answer is the ne to both questions. Believe all four. Be- e them for what they were intended to ch. The Hebrews knew how to use their n racial and tribal stories for teaching pur- es, and that we should learn and remember. The scientists object to the science in the le, and the historians object to its history. h seem to forget that the Bible was never nded to be a book of science, and that a h is always bigger than a fact. Turn to book written by a modern historian and will find that he uses footnotes, appen- es, and supplements. If there are two ies of the same event, they so inform the der. Return to the historical narratives of Bible and you will find none of these. re were two stories of Creation extant, and writer used both. There were two stories he Flood, and the writer without informing reader put them both in. They taught a h, not a fact.

nother reason Bible readers do not enjoy r Bible so much as they have a right to y it is that they do not know how to l it. In the first place, it is an Oriental k, in Oriental imagery and pictorial speech. identals call a spade a spade, but an ntal prefers to speak of an expensive agri- ural implement.

urthermore, no trained reader would expect njoy his time in a library if he read a e poetry, a little fiction, a little drama, finished up with a little history. Yet we disappointed Bible readers who have done very thing. We hear of many schemes eading the Bible through in a year, but ink we should be less concerned with mes of covering pages and more with un- tanding and enjoyment. The rediscovery he Bible has taught us how to read the e sensibly and pleasurably. Or, perhaps ve mistaken the cause for the effect. Per- s when we started to reading the Bible eparate books, as different literary forms, reat literature should be read, we discov- that here is a book with charm, with er to do something to the reader.

Ve shall make more and more readers of Bible just in proportion to our efforts to w more and more people how to read it. sense of oughtness that once sent people he Bible has been considerably weakened. e the power of the clergy was sufficient to and that their church members should the Bible. That power has also been ned. It seems to me, therefore, we must other approaches, and I believe the lit- erary approach has many possibilities and much promise. There need be no fear of depriving the Bible of any of its sacredness. It will withstand any test of literature that one cares to apply.

I agree with President Henry M. Wriston of Brown University when he so sensibly remarks: "I say it is a barrier to culture to put 'In God We Trust' upon our coinage, but never upon our schoolhouses. We exclude from the schools the greatest piece of literature mankind has ever known, on the ground that it is partisan; and then we worry because our schools do not teach patriotism, which is partisan by definition."

After we show this concern with making readers, we can leave the Bible to do the rest. No one expects Shakespeare to shape his life or his thinking until he reads Shakespeare. We may say the same about the Bible. First we must read it.

YOUR CHURCH SERVICE

FRED SMITH

DO YOU give much time to it? I am interested in knowing. What do you call it? An "order of service"; morning worship; service of prayer and praise; or have you some other designating phrase for that procedure through which you lead your congregation assembled on Sunday mornings? I have been stirred to thought on these things by having to dig into an envelope of accumulated material gathered through the last twenty years. The contents of the envelope was indicated by three words scribbled on the top right hand edge. The words were: "Orders of Services."

Here they are, out in the fresh air, so to speak, upon my desk. What memories they stir in me as I shift them and remember from whence they came. From California to New England; from Canada to old England they have been assembled. And they have set me thinking. Just what do they tell? Would you be interested in knowing? I hope so. My

Kansas City, Kansas.

thoughts may be helpful to you in the coming arrangements of your services.

I have been thinking some of the phrasing on my filing envelope. *Orders of Services!* Just what do these church calendars mean when I read: "Order of Morning Worship", or "Order of Service?" Is there underlying this phrase merely a suggestion of orderly arrangement or is there an implied command of ordered arrangement? To answer that query is to come upon a difference of temperament, even of temperature in those who follow one or the other. There are those to whom an ordered arrangement is the *sine qua non* of a true service. There may be room for the prophet in the sermon, but not in the service other than that.

Here, not seldom, not only is the procedure ordered, but also the prayers. There is much to be said, pragmatically speaking, for an ordered procedure in public worship. But for many minds this is sequential only on its philosophical justification. With this latter aspect we are not dealing here at all. Our desire is to let these service calendars speak for themselves.

Christianity or Complacency

Mentioning this brings me to the realization that some of these 'orders of service' seem rather meaningless. They have not much to say. Evidently there are some churches where it is thought sufficient to do nothing more than mention the episodic sequence of the service. I have one such before me now. The service order calls for three hymns. Yet no information is given with regard to the number of the hymn in the hymnal. Others range all the way to the other extreme, so much so that in some cases the service must become not an order of service but an ordeal of service. But what should one say of an order of service which greets one with the following request: "Ladies will win the gratitude of the speaker and the congregation by removing their hats." It makes one wonder now as to the size of ladies' hats. But what did it do to those who had gone to church to glorify God to be met with such an inconsequential request? Yet one must not be too hasty in one's comments in this regard. Paul found it necessary to make mention of the head-gear of women in the church in his time. But with this difference: The modern minister was considering the matter from a pragmatical viewpoint; Paul, from a philosophical.

In mentioning this difference, we come to the conjunction through contrast of the two things which I feel to be the guiding principles of a well ordered service. In arranging service one has to consider the Christianity will promulgate together with its convenienc A well arranged order of service is formulated procedure which achieves th highest transmission of Christianity to ma and the acknowledgement of our dependenc on God: The purpose of assembling togeth in a Church may be defined as worship th leads to a realization of worship in the intere of work. It is a service rendered in the i terest of a further service. Unless a pers leaves a Church service with something mo than a sense of satisfaction it has fail its purpose. The end of a service is to add one's Christianity, not to one's complacenc Here is the directing and motivating thoug that should be behind every arrangement f worship.

How should this be done? The answer: many ways. To those who have to follow a ordered service of worship the problem is oth than the one we are here considering. T those whose 'order of service' is flexible ar changeable here is opportunity and challeng Too often, it merely spells custom, a groo of repetition from Sunday to Sunday, increase of somnolence instead of spiritualit The minister who would render service to th granular needs of his diversified congregati can do this by taking note of the diversity life itself and acting accordingly.

Variation Sustains Interest

Church services should be so arranged to keep people from going to sleep, physicall mentally and spiritually, through the spur the unexpected. Make circumstance ser Christ and His Church. This was the anima ing principle behind instituting *The Chur Year* in days gone. There is worth in th now. But other facts have worth also. Is yo 'order of service' unaltered on Independen Day? On Memorial Day? On Thanksgivi Day?

A few of the changes I have found adva tageous from time to time are, for example, t Harvest-time season. I never let the Fall pa without an appropriate service. Usually o Harvest Festival Service ends with the singi of the Doxology. Our custom is to begin o service on most of the other Sundays with t singing of it. Why the change? Simply that the Harvest Festival Sunday we prove the fa of God's goodness. Then we sing of it. Aga take the case of Memorial Day or Armisti Day. On one Armistice Day a portion of t pulpit area was shrouded off in such a way to represent the tombs of the past. At

pointed place in the service voices broke
m the tomb concerning the futility of war.
Usefulness should be given fuller exercise
most churches. How easily a service can
dis-arranged. A minister, seeing the clock
ther along at the end of his sermon than
expected finds it easy to omit verse three of
e hymn to be sung. The easy manner in
nich this and like omissions are incorporated
o an arranged service indicates that not
ough thought was given to this matter in
anning. The omission of a verse in a hymn
n be made to serve the spiritual power in
service, to wit: Turn to the Battle Hymn of
e Republic, written by Julia Ward Howe.
ppose the next time you use it you have your
ngregation sing verses four and three in this
der, and omit the first two verses. My guess
that you not only Christianize that hymn but
u also bring home to your people a deeper
vice through a wise omission and
-arrangement.

A wise minister will not allow his 'order of
vice' to become so stereotyped as to mech-
ize his service to a meaningless routine.
ther will he so order it that his people will
e that every change he makes is in the
erest of a deeper service. Then will they
me to the service, not with a questioning at-
ude as to the propriety of the changes he
ght introduce "on the spur of the moment,"
t with a vivified sense of expectancy that
natever happens in the arrangement of the
vice that day is the result of the minister's
ayerful and careful thought for their good.
d when asked why they like their church
vice so well they will answer, not that "it's
ferent," but with fine discrimination; "We
e it because it is worshipful." To all my
low ministers I say: "Make your order of
vice serve the cause of spiritual growth!"

OW I BELIEVE

Shalom Asch's *What I Believe* suggests to
e to write a word about *How I Believe.*
The Reformation of the 16th Century has
veloped into an over-emphasis of *WHAT.*
t us introduce *WHOM* and *HOW.*

"Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe"

ould make clear what faith is. Does man's
st disobedience stand for *What* or *Whom?*
e Liar? or The Way, The Truth and The
fe?

Abraham, the Father of them that believe,
ures in both The Epistle to the Romans by
ul, and in The Epistle of James to the Dis-
rsion. Abraham is here introduced by both Paul and James as the great example and illustration of what faith is—of How to Believe. He acted on the word of another. It was Whom I believe, and not What I believe. He couldn't fathom the What. He trusted the Whom. Abraham went out not knowing, in The Epistle to the Romans. He offered his son Isaac, in The Epistle of James. In both cases he acted. He did not act because he knew What. He acted because he trusted Whom. Who is Whom? The God of Abraham Who told Abraham to act.

The great summary of what faith is—see The Epistle to the Hebrews, chapter 11—is full of works. It is as full of works as it is full of faith. Works declare whether one is justified by faith. God, the Judge of all, declares that the man is justified by faith who by works justifies God in so declaring.

Note one statement in The Chapter of The Faith that Works. The writer is thinking about Daniel. (The Epistle to the Hebrews, chapter 11:33, 34.) "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire." (See Daniel chapter three.) I choose it because I know of no other such analysis of what faith is and How to believe as is exhibited here.

There are nine elements in one act of faith. Faith is action on reason. It is not "believing what isn't so."

The Faith of the Three

I. The Composure of faith—"We are not full of anxiety about how we should answer thee, O King Nebuchadnezzar."
II. The Person Whom trusted—"Our God."
III. The Obedience of faith—"Whom we serve."
IV. The Resourcefulness of faith—"Our God able to deliver us."
V. The Expectation of faith—"And He will deliver us."
VI. The Venture of faith—"But if not."
VII. The Action of faith—"We will not."
VIII. The Trial of faith—The Furnace of fire.
IX. The Victory of faith—The exit from the fire with increase of faith and advancement in living.

Am tempted to elaborate. Resistance—which is a work of faith because I believe it is the best thing to do—brings words of Browning:

"With me, faith means perpetual unbelief
Kept quiet like the snake 'neath Michael's foot
Who stands calm just because he feels it writhe."

The Councils demand of us What. As for the Scriptures—"I know Whom I have believed and am persuaded that He is able to guard my deposit—that which He hath committed unto me—against that day." Second Timothy 1:12.

The eyes of Him Whose eyes are as a flame of fire, speak: I know thy works. I judge according to works. I look for fruit on the vine which I plant.—*Wilbert W. White.*

The Editor's Columns

Peace—Goodwill

ARMISTICE DAY has come and gone. Since the days of the latter 'teens of the Century, Armistice Day has been one of glad celebration. This year it took on new color which becomes more intensified when you turn to your Webster which tells you Armistice means "A short suspension of hostilities."

That is what it has been, this particular Armistice we have commemorated over the quarter century. A short suspension of hostilities, an all too short suspension. Nothing more.

The peace of which we dreamed and which we welcomed until our voices were gone and our muscles went limp from fatigue, was not the peace for which our hearts longed. It was man-made peace, *Armistice*, a short suspension of hostilities. That is unqualifiedly, the only peace of which man is capable.

Abiding peace cannot be man-made. He labors in vain who blindly strives in that direction. War is the ultimate in passion. To the victor will ever go the spoils, not by right but by might. The passion that drives the war-machine must ever be the same passion that dictates the terms of peace, disguise it as you will.

Armistice is human. Peace is divine. Armistice issues from the conference table. Peace from a manger. Armistice brings joy to the victorious only. Peace showers joy on all. Armistice costs the lives of millions in this day of "all out war." Peace cost the life of One. And that price, being once paid, is paid to all eternity, while the cost of Armistice is as recurrent, and on an ever increasing scale as the devil-begot animosities of men. Little is more faithless than Armistice, nothing more faithful than Peace. That Armistice may come, we sacrifice life, liberty, the pursuits of happiness the zest to live, yea, not only our own but of generations yet unborn. And peace? What do we have to do to secure peace? Nothing more than to reach out our heart and hand and accept it. It is there for the taking.

"What fools we mortals be!" We pursue Armistice and shall continue to do so until reason catches up with us on Bethlehem's hill, and we hear again the Angelic choir, "Glory to God and good will among men."

There you have the sole answer to peac It is just as simple as that. There can be n individual or national preparedness that ca produce more than Armistice, "a short suspe sion of hostilities." Individual or nation peace such as the gutted globe gropes fo blindly through the generations of men, mu eternally lead back to the Bethlehem mange

We thank God, ours is the opportunity t point that way. We pray God that you may be a powerful voice crying in the day wilderness. Then may you know that Peac which passes human knowledge. Then ma yours be that blessed Christmas The EXPOS TOR wishes for you.

Jack

Growing Old

YES, it comes to us all. In churches toda we hear folk asking for young pastor in calling young pastors some congreg tions have had sad experiences. Youth ha certain things, but youth can never have expe rience. One of the fallacies we find in th desire for young pastors and the rejection o men simply because they have passed a certai age is the simple fact that growing old is no a matter of years.

Merely adding years is something whic in itself, is meaningless. Some folk get old others grow old. Between the two there is great gulf.

Years, to some bring mellowness and beaut as age brings such to the violin. These fol are never old in the generally accepted sens of the term. Age merely unfolds the bloom i greater glory. They grow with years, and th water of life seems to renew itself in th flowing.

There are, however, others to whom th years do not bring the philosophic mind. The get older with every passing year. They be come problems. It is they who bring to pa the usual statement that old people are diff cult to handle—hard to live with.

Why this difference? How may it be co rected?

Growth is largely a matter of adaptatio When folk refuse to learn, when they insi that it has been done this way and so alway must be done that way, when they becom

f-centered, when they always look back to
good old days, when they lack vision, when
y can no longer see the future, when they
e zest for living, when they no longer feel
adventure for living, when they want
urity rather than opportunity, then they
old.

However, when the opposite is true, folk are
ng regardless of physical age.

In the Christian ministry it is still true that
man who has continued to grow mentally
l spiritually, who sees before him always
vision of the Son of God, who looks ahead
tead of backward, whose training and ex-
ience have been mellowed by years of asso-
tion with the Christ, whose heart is warm
l tender, is a valuable person to have as
stor of any congregation.

I think we need to look a little more clearly
o this condition lest we cast aside one of
most valuable assets of life, experience
llowed by the Christ. Should we discard
n merely because they have passed a cer-
n physical age it will bring harm to the
urch which it will take many generations to
move.—*W. R. Siegart.*

ckout Christmas—No

WITH gay lights here and blackouts in Europe; with food, raiment and shelter here and hunger there—the temption comes to all of us to say, even as it me to President Butler of Columbia: "This ason is no time to make merry." But though ntrasts are great, we believe that man must ieve his eye-strain by looking to the hills ove the "maddening" earth occasionally. ily as we are renewed, have we strength d understanding better to help others. When crew becomes spiritless and defeated, who ll bring the boat ashore and lead the way other boats to port? No, we must not take rriment out of Christmas, but put more into Then set up the Tree, unpack the tinsel, toon the lights with laurel, holly and mistle-. Bring out the presents. Sing the carols. ing your White Gifts to the Church School d share with a care. Shout, "Christ is Born day" and let the poor and unfortunate ound the world hear you. It may give them pe too. America wants no "blackout" Christ-as. And if Christians are alert—and watch-l—they can avert one. Christ was born to ve the world—not to destroy it. Fear, greed, verty, hate and selfishness are the forces ich culminate in war and spiritual black-ts. So long as we defend with honor the nerican heritage, keep close to God and His unsels—we shall always have a loyal majority of Christians to defend our shores and institutions from any foreign invasion. The great question before America this Christmas in 1941 is not what happens to Europe so much but what happens to us and in us spiritually. Let us "keep the home-fires burning" of "peace on earth to men of good-will." This will demand our whole energy and cement a divided nation into unity.—*J.J.P.*

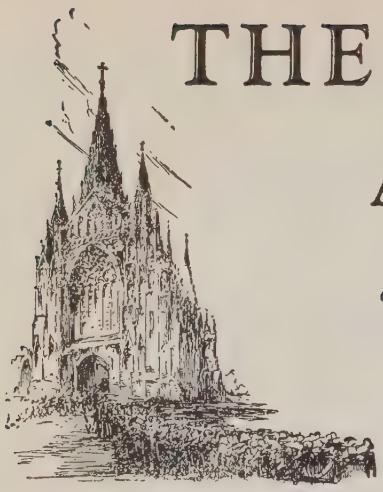
"—the Fire Burned"

THERE is an inexhaustible wealth of tonal resource from which Nature draws while composing that wilderness symphony toward which the first snows of winter always cast my mind.

Softly sibilant wind-whisperings high in feather-topped pines; warning whistles of Rock-squirrel, scampering out of imaginary peril, over lichen-covered, volcanic rock; old Dunegone, scouting alone far down the canyon, giving mellowed voice as he inquires of a faint lion-scent; the rapid, airy beat of wings, stirred by wild Blue Rock Pigeons winging by, low overhead; the ceaseless, lisping babble of an innocent, infant stream exploring the upper reaches of some serene, sweet-scented glade; the distant, barely audible gobble of a Turkey-cock on yonder, purpling ridge; the sudden, sharp staccato hoof-beats of frightened doe and fawn; the chatter of green iridescence, sun-touched parrots, busily seeking pinone nuts in the pine-woods on the high mesa; the joyful whinny of your horse as he brings you around the last turn in the long day's trail and you both see camp spread out invitingly, below; the crackling of a pine-stump camp-fire at the lower end of the blessed day; the mellow croak of a night-bird flopping lazily across the full of the moon; the re-echoing crash of a rotted bough cast off by a shamed tree, not far from where you had crawled into your sleeping-bag and you fell into child-like slumber wishing that all rotted boughs, of whatever realm or sign, might be cast to earth thus finally, for some thoughtless one had brought into your Eden, the harsh, discordant radio tongue of the outside world, with its alien, crimson lingo of stupefying superlatives, so foreign to the quiet modesty of Nature's wilderness, if not man's.

Repeatedly you were glad your peon companions knew no English nor anything of the torrential flow of human blood which saturates half the globe and which you somehow, blindly hoped might eventually wash in, as flotsam and jetsam on its high-tide, a world-peace tossed overboard by your generation.

(Continued on page 650)



THE CHURCH AT WORK

"Thoughts are the Seeds of Future Deeds"

The Bible (A Program)

(Bible in center of Chancel, large candles on both sides).

Organ prelude—"Offertoire", Dubois.

Processional—"With Joy We Hail the Sacred Day," led by six children carrying candles. As they approach the Chancel, have young attendant greet candle-bearers, light candles from those approaching, and while choir is taking places, candles on both sides of Bible are lighted.

Invocation and Lord's Prayer.

Responsive reading: "Articles of faith and Apostles Creed."

Hymn of re-dedication: "How Precious is the Book Divine."

Scripture: Hebrews 11:1-13.

(Children with lighted candles step to center of Chancel, just back of the Bible, facing congregation while pastor and people take part in dedication).

Pastor: In the name of God our Father, Giver of every good and perfect gift, Jesus Christ, our risen Redeemer, and the Holy Spirit, our Guide—

People: We do now in the presence of the triune God and this assembly of believers, with love and gratitude re-dedicate our lives to the practice and preservation of the Holy Word of God, as brought down to us through generations of earnest and sincere Christians.

Pastor: In loving memory of God's faithful servants and in personal gratitude for their labors—

People: We lovingly acknowledge our debt to God's Word.

Pastor: For the glory of Jesus Christ, the honor of the Church, the guidance and instruction of the Christian believer, the service of the community, and the spiritual growth of a men—

People: We re-dedicate our lives.

Pastor: Now, in Thy Holy Presence, we co secrate this congregation of believers—

People: To the study and exposition of th Holy Bible, the inspired and infallible Boo to the end that we may learn and do the wi of God, through whose love and care it ha come down to us through the ages.

Pastor: Prayer of Dedication. Response b Chancel Choir. (Children with candles no extinguish candles and resume seats).

Anthem: "O For a Closer Walk With God, Anderson.

Pastoral Prayer: (Especially for the stud and acceptance of God's Word throughout th world, but most urgently by those professin to be Christians).

Recessional; and Benediction.

(Note: Any new Bibles in the congregation especially those to be given to men in th country's service, should be presented for ded cation before the service).

Candles For Spiritual Atmosphere And Charm

Candles have a long and royal religiou history, so the use of candles through th present Christmas Season is a natural one Candles may be acquired from many source but a knowledge of candle-history and candl making will help you to make your choices fo Sanctuary use from sources where care is exe cised to meet specific formal needs. Goo candles will burn evenly and straight, fit int the holder or candelabrum securely, and wa will adhere to the candle or be deposited in th

k at its base.

Novelty candles are available for many dec-tive purposes this year, in addition to ancel use, and their soft glow will add much Church and Sunday School window charm, ombined with Christmas greens.

Christmas means *candles!* Include them in ery step of your Christmas planning. The nt *Star of Christmas* candle, about 13 inches gh by 3 inches thick, the base flanked with lly, will make eyes glow with delight and anksgiving. Equally good are the large tree ndles, with frosted effect on tiers of branches, even the modern pine tree with pine frag-nce given off into the room as it burns. For nday School use, a giant cone, completely de of brown wax, pine-scented, would be a ppy thought. You can get them in holiday reath form, or a small Church. The small phisticated "cherubs" of colored wax will into any plan for children.

The squat 4-inch-round candle of a crystal-e wax will burn for a week of evening serv-is, and can be used in a variety of ways, m table decoration combined with flowers fellowship gatherings, to formal commun-n table or altar needs. They are especially sirable in displays of Service Groups.

vent

The Advent season in 1941 will be made season of *prayer* by many Churches, espec-ly for guidance and wisdom of those who ve the responsibility of leading great nations; the continued good health of those carrying limited responsibility for the welfare of llions of men, women, and children; for the ift coming of peace with justice, according God's Will.

The hours of prayer will be both silent and ical. Leaders for specific hours of the day or ening should be appointed, and a definite ogram decided upon. There are many help-l books of prayer available, if the leaders e unable to write their own prayers. In me Churches, plans insure the presence of a thful, praying member in the Church at all nes from a given hour in the morning until e evening service is closed.

There are evil forces abroad in the world, d prayer alone will point the way toward a tter understanding of the purposes of God.

ptisms

An unusual infant baptismal service for the dvent and Christmas season is offered by a ader. The baptismal font is hidden in ristmas greens, with the Manger Scene ove the font, and lighted candles at either side. The entire kindergarten and primary section of the Sunday School take part, in that they march up the centre aisle at a given signal, singing "With Happy Voices," and form a group on either side of the font, with two acting as escorts for the infants presented for baptism, and two as escorts for the pastor. They sing, "Tell Me the Stories of Jesus," during the rite, and a processional after the baptism.

Parish Birthdays

An admirable and intimate custom is followed by many Churches of printing in the weekly Church Bulletin the birthday dates of members for the coming week. This gives the entire membership opportunity to take part in reminders, personal greetings, and special courtesies. Also, many members desire to place flowers in the Chancel for a specific service in honor of a father, mother, or close friend. Intimate, personal reminders keep members in close touch with the Church as well as with one another.

The Church and Community Agencies

The following outline was used at the recent Convention of the New York State Council of Churches, and is made available to readers through the thoughtfulness of the Rev. G. R. Harland, pastor of Scotch Presbyterian Church, Madrid, New York.

Subject: "What Should Be the Church's Relation to Other Community-Serving Agencies?"

The Church should relate itself to these agencies as--

1. A Worthy Example in Business Efficiency, Finances, etc., Co-operative Understanding, Family Harmony and Social Passion, Christian Ethics.

2. A Constructive Critic having Prior Rights and Related Interests, Shared Leadership responsibility.

3. A Fostering Influence by Training Leaders, Providing Facilities, Directing Trends.

4. A Co-ordinating Force by Promoting Community Programs, Sharing Experiences, Interpreting Movements, Advancing Kingdom Interests.

5. Agencies co-operating in Community welfare:

The Home, School, Grange, Fraternal and Service Orders, Red Cross, Extension Bureaus and Clubs, Dairy Groups and Services, Defense Organizations.

Commandments for Christmas

A four page leaflet, entitled, "25 Musts and Commandments for Christmas" was received

from the Rev. Robert Lloyd Roberts, Marcellus, New York, which you might find useful in teaching young people. Prices may be secured from Rev. Roberts.

Universal Bible Sunday, December 14

When you recall that 1941 marks the 150th anniversary of the signing of the Bill of Rights, America will bow its head in gratitude in commemorating the debt we owe to the Bible and its teachings, which steeled the courage of our forefathers in the claims for individual rights, the basis of democracy.

The program in the first part of this section is suitable, to which you may add a short dramatization of the actual signing of the Bill of Rights, if the young people of the parish cooperate.

A brochure for your use in building an address may be secured from the American Bible Society, Bible House, New York City, if your copy did not reach you. The address by Dr. Kenneth Scott Latourette should provide you with a real foundation for any address you may have in mind.

Films for Advent and Christmas

Visual Aids Reviews, Chicago, Illinois, will answer your needs on suitable pictures for this season, or address The Expositor. Remember always that the business of the Church is the salvation of souls through teaching spiritual lessons. Entertainment can be offered more adequately by the local Motion Picture house.

Church Family Altar Service

The new pastor experiences a high pressure bombardment upon his arrival. The desires and dreams of many parishoners, diverse in form and multitudinous in number are expressed virtually simultaneously. Cultivation of acquaintance with the organizations of the Church, the people individually and collectively and ministering to the sick and sorrowing, find placement near the top of the list. As we weep with those who weep, we also rejoice with those who rejoice. In the tumult of these reactions and the attempts to meet them with the extended ministering hand of the Master, two questions were for a time ever asserting and declaring themselves on the lips of many of the people, "When do we start our Evening Services?" and "When do we begin Prayer Meetings?"

Leads have come and, accompanied by dreams and their realizations, we are finding ourselves in terms of the correlation, coordination and allocation of our Church program. A special feature has emerged in answer to the two above mentioned questions about whi I now write at the request of a Director of t Board of Christian Education of our Chur

At six-fifteen what I have been led to c "Spiritual Life Groups" meet, the Pioneers the Junior-Intermediate Department, the Tu in the Young People's Department and t Adults in the Faith-Fellowship Church Sch Class Room of the Adult Department for d cussion or religious expression. During t same period the pastor conducts a commu cants' class. Each session is opened wi prayer. Contributions in terms of spiritu experience from personal life events or fr reading that has proven to be of special sp itual significance and stimulation to the cont butors are interspersed in the discussion. The spiritual life groups are meant to be spi builder groups. Through the agency of the action of religious expressions by way exchange and contribution of spiritual religious concepts.

At six-forty-five a bell rings and the Past dismisses his communicants' class, announc to the Pioneer and Tuxis groups it is time f the processional beginning the devotio period which I have been led to name "T Church Family Altar" Service in the San tuary. The Bible says, "A little child sh lead them." They sing, "Saviour Like a She herd Lead us." The Pioneers with the teachers lead the procession. The Tuxis a their sponsors follow. They in turn are fo lowed by the Adult Choir, the Pastor a the Adults. When the Pioneers arrive at t front center, having marched around the re of the auditorium, the Tuxis at the right a the Adults immediately back of the other tw groups, all remain standing and repeat t Twenty-third Psalm, pray the Lord's Pray and are then seated symmetrically. A chor or instrumental number is then contribute by the Tuxis Group or Junior or Adult Cho or Girl's Chorus, the story of a hymn is give or information concerning it as in the Ha Book to the Hymnal, the hymn is sung, t Scripture Lesson Exposition given, follow by prayer and Benediction after which enjoy a Christian Fellowship Hour in t Social Room where those who desire si gospel songs, others engage in conversatio the young people mix games with refreshmen furnished by the Women's Association.

"I like it," "It takes me back to the da of the old prayer meeting," "The eveni service is with us again in a new form," "O Church has become a family spiritual home are among the remarks heard again and agai Letters arrive saying "You must have goo

ple for they want an evening service," "I k you have something in that plan which ht to be shared with your brother ministers, e it up for Monday morning." We too k we have something. During the winter ther and the "Flu" epidemic the attend- e has remained well above one hundred. people are enjoying the new program ure of our Church Family. In the enjoy- at and inspiration of this "born anew" eve- g Christian Fellowship is the secret of its ess.—*Andrew M. Lowry, Pastor, Third sbyterian Church, Fort Wayne, Indiana.*

Gospel in Capsules

Your suggestion in the September issue of Expositor prompts me to send an idea I e found useful in my sick calls, especially pital cases, "writes the Rev. Ralph I. ckey, Pastor First Lutheran Church, Wind- Pennsylvania.

I select about 20 appropriate Scripture es and make them into small paragraphs trips on colored art paper, by mimeograph, them apart and place the paragraphs or s into empty gelatin capsules, secured at local drug store. The capsules I place in les (I ask the neighbors to save their a-Seltzer bottles) and label each bottle n an appropriate title.

Some of the titles I used are: Patience, rage, Faith, Hope, Health, Healing, Christ- , Love, Need, Prayer, Child of God, ngth, Discouragement, Trust, Mercy, God, vation, etc. There are many to choose n.

When I make a sick call, I usually place eral of these in a small envelope marked: ke and Read One Each Day!' The patient time to read and ponder, and will receive reat amount of comfort from these verses cted especially for individual needs in e of crises, and perhaps makes the verses a t of life after recovery."

This idea is to be commended. It has possi- ties beyond the sick room. Thank you, . Shockey.

nted

The editor of St. John's Messenger, Buffalo, rtin J. Hoeppner, uses the above title in weekly bulletin, under which he groups in all type, all appeals for volunteer workers, morial needs, saving of paper, bazaar needs, hanage offerings. We assume there is no of response to the appeals, as it is human read the "Wanted" columns at first glance, I my experience is that you can't get away n their appeal in this bulletin. Try it!

Service for Fire-Fighters

College Street Baptist Church, Toronto, sends a bulletin showing a special service dedicated to those who devote time and energy to community welfare, and since the idea of community defense education is growing daily, this plan would give spiritual emphasis to the unselfish service of those who enlist. There are in every community a number of groups, 1. Red Cross, 2. Fire-men, 3. Police, 4. Relief, 5. Teachers, etc., whose time, thought, and energies are given to our welfare, and a series of special services might well be given over to this plan. The group for whom the service is planned is invited to take part in planning the program, and a special place is reserved for the group as guests of honor. All young people of the parish should take part, either as Choir, Ushers, Entertainers, Scripture reading. It is the Youth of the community who will cooperate with these organizations in the coming days, or carry them on. The service might well be of a dedicatory nature.

Peloubet's Select Notes

This volume on the International Sunday School Lessons, by Wilbur M. Smith, D. D., is the 68th in the series, and the 52 Lessons for 1942 are treated with scholarly and Scriptural interpretation, evangelical, and applied to daily life through the use of illustrations from life as we know it. The Sunday School worker needs this book, and will find an ordered teaching program a simple matter through its help. It is $2.00.

Priorities and Special Taxes

Word was received this morning that the OPM has issued an order which restricts the manufacture of a great many bronze articles after January 1, 1942 including tablets such as are used in Churches. We are being asked to sound the reaction of ministers over the country to this ruling, especially since a great many Churches secure bronze tablets listing the names of service men, memorial gifts, etc.

The attitude of Church leaders should be passed on to legislators in the Capitol at Washington, before it is too late. There is a question also about stained glass for Church windows, and Bell Metal. Many pastors are asking Church Members to sign protests against the restriction of materials needed by Churches in carrying on their work, and these protests are mailed to the law-makers representing the individual communities, or to the

OPM.

From the Bulletin Board Manufacturers comes the letter below and since there is little question about the needs of Churches for bulletins to announce their activities, particularly now when the Churches are making an effort to accept special responsibility in regard to National Defense through aroused conscience and understanding of responsible American citizenship, it behooves ministers to make their voices heard.

Protest Tax on Church Bulletin Boards

EDITOR: You probably have learned that the Manufacturer's Excise Tax of 10% applies to illuminated Church Bulletins.

The Tax Commission in Washington has classified them as an electric sign as they are lighted from within which practically all bulletins are. The tax of 10% is based on the list price of the bulletins. For example, a bulletin selling for $100.00, the tax is $10.00, which is almost double the cost of wiring many of the bulletins.

It possibly may be too late to make a request in the next issue of your magazine, but we wondered if it would not be a good idea for you to request the various ministers, throughout the states, to write direct to their senators and representatives protesting this tax. We believe that your publications would reach many of the ministers who would be anxious to do this.

From one of the Sign Journals we learned that an outdoor highway sign if illuminated is free of this tax, regardless of whether the sign is advertising automobiles or liquors. It doesn't seem fair to us that a Church bulletin should be taxed due to the fact that a Church is not organized for profit.

—The Ashtabula Sign Company, Ashtabula, Ohio.

Ministers, like editors, hear the oft repeated phrase that the "welfare of the world depends upon the Christian Church, and its ministry today!" Why not call upon official America to show evidence of their faith in the Church and its Ministry, by aiding her rather than handicapping her. Democracy cannot live without the Church.—*EDS.*

Membership Talents

The Bible offered a solution for the need of funds for Church improvements, writes Rev. Cornelius Greenway, Brooklyn, New York, as 200 members were given $1.00 (a talent) each, with instructions to invest the money and return the talent with profit at a given time. Now, the season for stewardship reckoning the plan yielded $608.03, with $150.00 more to come in.

One member offered $9.00 as the profits o a bees' wax campaign. Others earned thei profits with tea parties, sewing meetings knitting 10 pairs of mittens and selling at 50 each. Rhubarb jelly and pepper hash, pape ash trays, fattening sweets for slim women etc., were reported by other members.

Knick Knack Booths at Bazaars

Painted Plaques proved the most popula item at one Buffalo Church Bazaar. Plai plaster molds of old masters, and modern fig urines, were secured by a group calling them selves "Housewives' Haven" and after paint ing by hand were offered for sale.

Gay mother and daughter aprons snagge the customers for second place in popularity Candles of all shapes and colors were eagerly taken by bazaar attendants at one Church where the project assumed a nautical atmos phere in decoration and sales items. Mince meats, candied fruits, and bushels of hom made candies proved the star selling item a still another fair.

Adult Education

"*The Expositor* is a welcome guest in my of fice every month," writes Allen B. Stange Plainville, Virginia, "and I can never tell any one what a blessing it is. The sermons, th ideas on Church work are a help to me in m ministry here in this busy city of 40,000, as try to serve a little Disciple Church of 16 members.

"Recently, your requests in *The Exposito* for ministers to share their experiences, plans programs, etc., have challenged me to write little article on our *Experiment in Adult Chris tian Education.* Here are the facts, and if an other minister can use the plan, I shall be mos happy. God speed you in your work for th ministry." *See page* 636.

Higley's Sunday School Lesson Commentary

This Lesson Commentary, based on th Authorized Version, contains helps from re sponsive readings to Expositions of the Golde Text and topics for class discussion. Th illustrations are ample, and Object lessons wil be helpful to many who need to conserve o reading time and study. $1.00.—W.

)W TO BE SAVED

There are three things absolutely essential one's salvation from sin as given in the)le. These are:

The Holy Spirit
God's Word
Faith

Some will say this is too complicated and x why all three are needed, and why one the three will not suffice? To illustrate why e cooperation of these three is needed, the thor has frequently used the following with lendid results, and is passing it along hoping at others may find the illustration helpful winning others to a Christian life.

ree Eye-Witnesses

They were there and actually saw it with eir own eyes, so there could not be the ast doubt as to the truth of their recording the event

BUT

No. 1 told it in this wise:—"I saw a man hose boat had capsized and he thrown into e water. Not being able to swim, he had ne down twice and was about to sink for e third time when a man on the shore res- ed him." In other words, the man about drown was *saved by a man.*

No. 2 knew not that No. 1 had told what saw, and told the same story, except that said nothing at all about the man rescuing e drowning man, but rather, he said, "A pe was thrown to the man just as he was out to sink for the last time." In other ords, the drowning man was *saved by a pe.*

No. 3, knowing nothing of the report of the scue as given by Nos. 1 and 2, told exactly e same story, except as he told it, the res- e was entirely due to the fact that the owning man caught hold of a rope thrown him and held on till he was drawn to ore. In other words, *he saved himself.*

Three widely different versions, all true, d about the very same incident.

What really happened was as follows:—The at capsized, and the occupant was thrown to deep water. Unable to swim, he cried r help and a man on shore, seeing his plight, cured a rope which he threw out to the most exhausted man. His aim was good and s strength sufficient to drop one end of the pe within reach of the drowning man who, asping the rope, laid firm hold upon it, d held on until the man on the shore had awn him in to a place of safety.

There might have been a dozen ropes lying

near, but a man was needed to get one rope within reach of the drowning man. He was saved by a man, just as No. 1 said.

"Not by might nor by power, but by my Spirit, saith the Lord." (Zech. 4:6) *"My Spirit" —the third person of the Trinity—(The Man.)*

There might have been a dozen men near at hand, but had there been no rope available that man would doubtless have been lost.

"Receive with meekness the engrafted Word, which is able to save your soul." (James 1:21).

The Spirit of God takes the Word of God (the Rope) and makes it, with its saving power, available to all who would be saved.

"For by grace are ye saved through faith." (Eph. 2:8).

Had there been a dozen men and a dozen ropes, and all ropes within reach of the man in the water, it still would need his faith in the rope for him to lay hold, and hold on until drawn to safety.

Retold in terms of salvation—the blessed Spirit of God does take of the things of God (His Holy Word) and carries it to the hearts of sinful men with convicting power, and if the sinner will, by faith, lay hold of the Word, and hold on, He—the Spirit of God, will bring him to safety.

Saved by a Man—The Spirit of God.
Saved by a Rope—The Word of God.
Saved himself—Laid hold by Faith.

HAS THIS HAPPENED IN YOUR LIFE?

—Grant Colfax Tullar, Summit, N. J.

The Expositor brings you the benefit of the experiences of thousands of progressive preachers.

SUCCESS and FAILURE

DARWIN X. GASS

AMONG the most desired things of life is that which is termed *success*. It is desired not only by individuals in private life, but by all groups and organizations. The Church and Church School desire to be successful, as do the leaders of these. Yet there is no painless road to attainment. Truly, more there are who desire success than are favorable to paying its price. And as success is glorified, failure is equally frowned upon.

God, in His wisdom, has seemingly created His domain in such a fashion as to make the possibilities for success or failure equal. It is a matter of observation that where opportunities for success are great, the possibilities for failure are equally great. Where opportunities for success are small, there is little possibility of failure. In religious activities, the opportunities for doing worthwhile things, for being successful, are almost limitless. Is it not also true that possibilities for failure are in proportion? Is not the nature of religious leadership such as needs demand the utmost courage and determination possible? So true is this that only the strength growing out of humility can succeed.

Show Them the Father

To every teacher in the Church School there comes the opportunity to make God real for children, young people, or adults. One cannot help but wonder if we have not too often been concerned with morals, economics, government, and various problems, without making them secondary to the all important fact—God. There is place for all these in the teaching program, providing they are not considered ends in themselves, and providing they open avenues to God. Is it not true that many of our difficulties can be attributed to the absence of God in the thought of the world? Teachers have the opportunity to lead their pupils to the true joy of Christianity. To attempt to mould the coming generations into safe neighbors—neighbors who will not steal from us nor slay us—by teaching morality and ethics is to build on sand. Show them the Father and it will suffice. Put first things first, and the secondary things will not suffer. To make God real to pupils is to succeed in teaching. To fail is to leave a negative impression which makes them indifferent to life, sour on the Church, and without God.

Schwenkville, Penna.

Many of the efforts put forth by the Church School teacher must be counted as both success and failure. The same preparation, the same activity, the same enthusiasm and devotion, the same sincerity that results in one pupil's being led to God may conceivably leave another cold. In the light of this, it becomes necessary that the religious person be willing, if occasion demands, to suffer the feelings of defeat and responsibility for sin. This for the privilege of serving God and accomplishing something for His Kingdom. A thirteenth century Japanese prophet, whose preaching had been rejected, believed, while in exile, that the sufferings of his people were due to their sins. He believed that he was responsible for their sufferings because he had failed to convince them of their sins. A feeling akin to this will probably come at times to every conscientious Church School teacher.

Success or failure over a period of time may often depend upon the attitudes of teachers and officers during two particular periods. These two are boom times and depression times. When attendance is unusually good and interest runs high, there may come the temptation to become lax, to cease putting forth the best efforts. "Things are in fine condition. I will relax for a season." Yielding to this temptation is fatal. For if they come hungering, and are not fed, will they return again and again without ceasing?

In times of depression, when attendance is far below that expected, and interest runs low, there is the natural temptation to become discouraged. But discouraged teachers and officers will never lead a school to greater activity. They will, instead, exert a negative influence. Only when leaders are fired with the vision of what may be, can they inspire others positively. We are reminded of the attitude of mind which contributed to Thurston's success. When the audience was small, he looked upon the persons present with gratitude; thankful that they had come to see his performance. His frame of mind added to the success of the program. The audience was satisfied, and went on their way praising the skill of Thurston. It is an art which religious leaders must develop; the art of being thankful for those who are willing to hear, be they few or many.

The success of each church school is dependent upon those consecrated workers who are willing to spend themselves beyond any prescribed lines of duty. Success demands sacrifice. But success comes only when the reward is forgotten; when serving the cause of the Master is given first place. "He that loseth his life for my sake shall find it."

IF CHRIST HAD NOT COME

CLARENCE EDWARD MACARTNEY, D. D.

hn 15:22

A FEW years ago a group of distinguished historians amused themselves by writing a book called "If" or "History Re-Writ-n." Among these historians were Van Loon, aurois, Belloc, Chesterton and Ludwig. Some the "if's" which they discussed were these: f Lee had not lost the Battle of Gettysburg," f the Moors in Spain had won," "If the utch had kept New Amsterdam," "If Louis VI had had an atom of firmness," "If Booth d missed Lincoln," "If Napoleon had es-ped to America." The attempt to reconstruct e past on the ground of those hypotheses and agine what might have been had that been e history was indeed an interesting and tellectual enterprise. But there are no "if's" history.

The greatest fact of history is the Incarna-on of God in Jesus Christ, and therefore, the eatest "if's," the greatest possible imagina-on would be the "if" of our subject this orning. "If Christ had not come."

If Christ had not come there would be no hristmas season with its green and red deco-tions, its reunion of families, its thought of iends, near and far, its giving and receiving gifts, its brief but beautiful period of good ill and charity to all men; its Christmas usic floating above the noise and traffic of e city, echoed sweetly by the midnight sing-s, or sounding majestically on the great organ the Church. There would be no Bible, at ast the Christian part of it, the New Testa-ent and very little of the Old Testament ther, because it was when the Old Testa-ent was joined to the New Testament that was circulated throughout the world. There ould be no Sabbath with its divine pause in e toil of the week, and there would be no hristian Church with its long history of wor-

ttsburgh, Penna.

ship and of good works.

If Christ had not come there would be no Christian Conscience, no Christian Love, no Christian Hope.

I. There would be no Christian Conscience, and by that we mean the Christian's sense of sin, the distinction between good and evil. The law of God, which taught His holiness and taught man the difference between right and wrong, his accountability to God, and therefore, his sinfulness, had done its great preparatory work. But that work was only preparatory to the great Proclamation of Righteousness which came with Jesus Christ. The sense of sin, that gulf of indifference between right and wrong had grown faint. If Christ had not come would there be the least echo of the Ten Commandments? Christ said of His Gospel and of His Church, that it was the salt of the earth, and despite the fact there were times when the salt lost its savor, the Church has indeed been the salt of the earth, doing the work of salt, as the word was used by Christ, to preserve the world from corruption. There can be no doubt about the fearful state of morals when Christ came, and that the light of conscience had been darkened. Men had turned the Truth of God into a lie. The night was dark, and steadily growing darker. Judaism had run its course. Paganism had come to a flower in beautiful but futile intellectual speculations on one hand, and unspeakable moral putrefaction on the other. One of the historians of that period when Christ came, in the preface to his description of it, says that he will take his readers only to the entrance of that dark cavern, for if they entered the cavern they would be destroyed by its fearful odors.

"On that hard pagan world
Disgust and sated loathing fell.

Deep weariness and sainted lust
Made human life a Hell."

It was then that Christ came and relighted the lamps of the world. It was then that He poured the river of Christian truth into the polluted lake of humanity. We hear men today frequently speaking about the possibility of the destruction of civilization. Civilization in the highest sense could be destroyed but not in the way these men speak of, international war, revolutions, and the raining down of bombs, and the loosing of floods of billowy clouds of death-dealing vapors and gases. Nothing moral, nothing spiritual can ever be destroyed that way. There is only one way in which civilization could be destroyed, and that would be through the loss of the sense of sin, the loss of moral distinction, or the death of the Christian conscience. If that should go, then chaos is come again.

II. If Christ had not come there would be no Christian love. Christian love is the result of the reflection of the love of God shown to men. It is the love of God spread abroad in the heart of mankind. What a world it would have been, the past 1900 years, and what a world it would be today, if there were no Christian love!

There is no reason to think that the great social and moral changes of the past Christian ages would have come if Christ had not come. When He came the tendency was altogether in the other direction. Christian love brought with it the high Christian evaluation of man. Then the world was divided into Jews and Gentiles, Greeks and Barbarians, but Christ came to teach the sacredness of man as man, and that God had made of one blood all nations of men. There is no portion of the Bible that is obsolete as to principle, any more than truth is obsolete; but there are certain sayings in the New Testament which have no practical application in some parts of the world, and those are the portions of the New Testament which deal with the respective duties of masters and slaves, for, due to the influence of Christianity, the greater portion of the world today knows nothing of masters and slaves, as those terms were understood at the time of the writing of the New Testament books.

And what shall we say of the prisoner, and woman, and little children? The disciples marvelled when they saw Jesus talking with the Woman of Samaria at the well, that He, a public teacher and prophet, should talk with a woman. No one marvels at that today. Christ lifted woman to her present platform of honor and dignity. The coming of Christ threw a zone of pity and protection around the he lessness and innocence of Childhood. The is extant an ancient letter, written June 1 B.C., by a man Hialairion to his wife, Al concerning the babe which was soon to born to his daughter. This is the letter: "H lairion to Alis: Many greetings. Be not d tressed if at the general coming in I rem at Alexandria. I pray thee and beseech th take care of the little child, and as soon as receive wages I will send them to thee. when it is delivered, it be a male baby, let live. If it be a female, expose it." That aw Greek Word, "Ekbale"—expose, is sufficient measure the distance between a world wi and without Christ. Contrast such a letter that and such a practice as that with t Christmas trees of this morning and the e pectant children, and the glow of happine in their faces. Yes, all your charities, all yo hospitals, all your asylums, all your hom and orphanages, you can trace back by golden thread that leads you straight to th grotto at Bethlehem over which the S halted. The world, it is true, is a very da place, and a very sad place; but what wou it be like today if Christ had not come? T coming of Christ was indeed like the comi of dawn, the Day Spring from on high. G commanded the light to shine out of darkn in the face of Christ, as once at creatio beginning He had commanded it to shine o the chaos, when the earth was without fo and void and darkness covered the face the day.

III. There would be no Christian Hope. Paul described the world when Christ came a world without God and without hope. was a world without hope because it was world without God. There would be no ho now of forgiveness, none of that yearning a hope which come to all of us in our b moments for moral beauty and health, b only the deadening recollection and convicti that we must always be just as we are. B there is the child lying in His mother's arms the Cradle at Bethlehem, and of what does speak most of all? Of the sinless life. A that was the great blessing that He came bestow on men, for there is the same Chi no longer in His mother's arms, but hangi yonder alone in the cruel arms of the Cro Our Satisfaction and Atonement for sin, o Righteousness. The world would have kno nothing, and would know nothing today, that sweetest and most thrilling and m joyful of all experiences—and God forbid th any of you should miss it—the sense of forgiven through the rich mercy of God

rist our Saviour. "I bring you tidings of eat joy," and this is the reason for that joy, nto you a Saviour is born."

In a more general sense, there would be no pe for the future. What holds the world gether, the unshakable platform upon which n build, is their hope for the morrow. That pe is built upon Christ. There will always progress as long as there is hope, and if pe still shines like a star in the world's night, is that same star that shone over Bethlehem old.

If Christ had not come there would be no pe of Life after Death. The beautiful and ofound speculations of Socrates and Plato d Cicero, had no practical value; they were able to light the lamp of hope for those ho must go down into the valley of the adow of death. After Christ had come, ul encourages the Christian disciples who d been bereaved that they are not to sor- w as those who have no hope. Those who ve no hope! That was the state of the mass mankind when Christ came, and it would our state and condition today if Christ had t come to bring life and immortality to light the Gospel. Christ put an inextinguishable ndle in the window of Heaven to cheer the art and guide the wandering footsteps of ankind.

We might continue along this path of imag- ation, thinking what the world would be e if Christ had not come; but now has Christ me. The angels came down from heaven bid Him welcome, and still their songs echo in the heart of mankind.

Conclusion

There are those who are really living as if Christ had not come. In one way you cannot do that, for you share the benefits of His coming, their protecting and refining and enlightening influence upon the life of the world today. But in another sense you can. Perhaps some of you are living as if Christ had not come. If you are living without prayer, if you are living without the spirit of forgiveness toward your fellowman, if you are living without pity, without Christian charity and love, without repentance from sin, and without faith in God—then you are living as if Christ had not come.

It will be less tolerable in the day of Judgment for those who live as if Christ had not come, in a world to which He has come,than for Bethsaida and Chorazin and Sodom and Gomorrah, who never knew of His coming. How then, are you going to start this new year? Will you live it just as you lived last year, as if Christ had not come? Will you turn your back again on his Manger Cradle? Will you turn away from His Cross and reject those pierced and outspread arms? Will you grieve again His Holy Spirit? Instead of that, come with us, and let us go even unto Bethlehem; let us join the Wise Men, the shepherds, the multitude of the Heavenly Host, the Believers in all ages, the redeemed today in Heaven, and bow before Him who came to give light to them that sat in darkness and to guide our footsteps in the way of peace.

CHRISTMAS MAGIC

FRANKLIN D. LOEHR

att. 1:18-25-2:1-12., *Gal.* 6:7-10.

"LIFE" magazine carried a group of pictures of the national meeting of magicians in Chicago. To one of these izards, who had been "on the boards" longer han any of his colleagues, it casually gave he title "Patriarch of Prestidigitators." But here is another personage far more worthy being called the Patriarch of Prestidigitators. There is someone else who really *is* the grandaddy of magicians.

To establish the right of this contender for he crown, let us make clear what we mean by magic." Essentially, "magic" is the term we apply to those phenomena which seem to lie outside the cause and effect relationships of nature. If we have two apples in a basket, and put in two more, we have four. That is cause and effect. But if we had five—that would be magic . . . That result which transcends all the discernible forces of its origin, that effect which goes beyond its apparent cause—that we call magic.

This is a cause and effect world. Two plus two does equal four, and not five. Science and religion unite to state that our actions do set into motion certain momentums that inevitably produce their carefully-measured results. "Be not deceived." Paul warned the Galatians—and the rest of us—"be not deceived,

ongregational Church
aperville, Illinois

God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth unto his flesh shall of the flesh reap corruption. But he that soweth unto the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing, for in due season *we shall reap.*". . . This *is* a cause and effect universe.

If one were to know all the stimuli that come to a particular individual, and if one could weigh and measure in full the factors of his heredity and environment, one could pretty well tell just how that person would react in most situations. Mankind has turned out to be somewhat of a mechanism. Cut him, and he bleeds. Tempt him, and he sins. Develop the goodness within him, and he rises above temptation and evil.

Indeed, some go so far as to say that if we are bad it is simply because our heredity and environment chanced to add up to a bad total, and therefore we shouldn't be blamed, because, we are but the helpless resultants of conflicting forces, and it's not our fault.

Well, there may be truth in that line of thought—and the fact that good conditions of heredity and environment do tend to produce good results in human living, is our reason for trying to get better conditions of heredity and environment. Here, put into a nutshell, is the essential philosophy of our work for the betterment of the society within which we live and bring up our children.

But if human conduct—the way we act and think and live—is simply the result of external forces, what is there left of which we can be proud? How can we call ourselves good? And how can even God call us bad?

It is right here that magic steps in. Magic we defined you remember, as a result that goes beyond the discernible cause.

And, strangely enough, it is the psychologists, who would chase all the magic out of human nature, who now turn around and sneak it in the back door. For there are some forces—two in particular—that can not be computed nor restrained in their effect upon our conduct. There are some forces in human nature which make two plus two equal five.

There are two forces, said Dr. William Sadler, about which you cannot tell. They can't be measured, they don't act according to the rules, they produce all kinds of different results. They are catalysts, as well as reagents, in the chemistry of life. They produce results far beyond the scope of the apparent cause. In other words, they are magic.

And what are these magic forces of human personality? What are these factors which the psychologist can neither measure nor restrai Dr. Sadler says that they are —LOVE, a RELIGION.

Love and religion—they are magic, wh they get into people. They make two pl two equal five, or 40 or 1019. They ma an untidy adolescent boy suddenly begin shine his shoes, and comb his hair, and cle his fingernails. They can ease our worri They can relieve our bitterness. They c restore the rainbow to the clouds. They c enter into a life so completely and chan it so utterly that we speak of conversion, a of being born anew. They can pry th way into even the disordered mind, and bri it a peace, and at times restore it to sanity.

Love and religion,—they're magic.

Now—and this is the crucial question—n where, preeminently, do love and religi meet? Where do love and religion come t gether more fully than at any other time place?

Is it not at the Cradle Manger? Here, the most humble of settings—yet rich a beautiful with the rugged realism of act life—here love and religion came together such a perfect radiance that the Star of Beth hem is still the star to which we look for lig and guidance in a dark and pathless wor Here, in the Christmas season, love a religion come together to work their power magic upon the human heart.

And I, for one, will not condemn o modern Christmas as being over-comm cialized. It is sort of a fad, you know, f ministers to do that today—to say that we lo the essential part of Christmas in our rush do our Christmas shopping and address o Christmas cards. Perhaps we do stress so such aspects of Christmas a little more th we should—the human eye is seldom perf in its perception of perspective—but any fo that can get us to send friendly, cheer greetings to dozens, or even hundreds, of o friends, is a pretty good force, when all considered. Any energizing principle that c cause us to spend our money for someb else—that is a good energizing principle.

The very degree to which we have co mercialized the Christmas season, the ve crush of the crowd of buyers that throng o stores and fill our streets, is the measure tribute to the power for good that Christm exerts upon our indolent and selfish hum nature.

Love and religion come together at Chri mastide, and the result is magic.

And now we come back to our prima contention: Who is the true Patriarch of Pres

ators? Who is the real granddaddy of
icians? Is it not that familiar figure who
ds out against billboard and storewindow,
he jolly symbol of this season? Is it not
plump old fellow who has a red nose and
e whiskers, and wears the red Santa Claus
that our Church rents out all over town
nly 25 cents an evening?
e is our candidate for the position, and it
retty hard to see how there could be
h competition against him. As long as
a Claus is the prevailing symbol of the
istmas season, when love and religion meet
work their double magic—that long will
a Claus hold the throne as Patriarch of
tidigitators.
orty-three years ago, a very little girl
ed Virginia—she was only eight years old—
te a brave little letter to a very big news-
er, the "New York Sun." In that letter
said, "I am eight years old. Some of my
e friends say there is no Santa Claus. Papa
, 'If you see it in the Sun it's so.' Please
me the truth—is there a Santa Claus?"
nd just in case there is an heretic here
y who doesn't believe in Santa Claus,
l tell you what the editor of that big New
k newspaper wrote back to little Virginia:
YES, INDEED!
Virginia, your little friends are wrong. They
e been affected by the skepticism of a skep-
l age—they do not believe except what
y see—they think that nothing can be which
ot comprehensible by their little minds.
All minds, Virginia, whether they be men's
hildren's, are little.
In this great universe of ours man is a
e insect; an ant, in his intellect, as com-
ed with the boundless world about him, as
asured by the intelligence capable of grasp-
the whole truth and knowledge.
Yes, Virginia, there is a Santa Claus.
He exists as certainly as love and generosity
devotion exist, and you know that they
und and give to your life its highest
beauty and joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished. Not believe in Santa Claus! You might as well not believe in fairies!

"You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus—the most real things in the world are those neither children nor men can see.

"Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there—nobody can conceive or imagine all the wonders that are unseen and unseeable in the world.

"You can tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, or even the united strength of all the strongest men that ever lived, could tear apart. Only faith, and fancy, and poetry, and love, and romance, can push aside the curtain and view and picture the supernal beauty and glory beyond.

"Is it all real? Ah, Virginia, in all the world there is nothing else real and abiding.

"No Santa Claus! Thank God—he lives, and he lives forever—a thousand years from now, Virginia, nay 10,000 years from now, he will continue to make glad the heart of childhood."

Ladies and gentlemen, I give to you that Christmas spirit of love and religion symbolized by the grand old fellow who works such magic even with gruff old hearts like yours and mine—I give you SANTA CLAUS, the PATRIARCH OF PRESTIDIGITATORS.

The Way To PEACE

H. R. L. SHEPPARD, D. D.

"Forgive us our trespasses, as we forgive them that trespass again us." Matt. 6:12.

I HAVE been reminded, about Christmastime of two boxers shaking hands before the contest, with hideous geniality, intending just as soon as they could manage it to hammer each other tooth and nail. I have been reminded of that when I have seen people with hate in their eyes compelled by the sentiment and convention of Christmas morning to be civil to someone to whom they are usually uncivil, and to wish well to someone of whom they spend the rest of the year wishing ill. That kind of thing coming out of the blue and ending as soon as Christmas ends may be good enough for those who do not profess and call themselves Christians, but it should not be good enough for us. It is of permanent peace-making I would speak.

The Greatest Prayer Ever Uttered

The greatest prayer ever uttered, one that haunts the minds of countless people, was those words on the Cross, "Father, forgive them, they know not what they do." Had you and I been passing near enough to Calvary on that fateful day to catch that prayer offered by the Crucified Man for those who were crucifying Him, we should have been obliged, I think, to stop and wait for more, for we should have known that we were in the presence of someone of different moral stature from all the world, someone who was doing all that man could to be noble and to be great. We may be all of us spiritually hard of hearing, but we are not stone deaf, and we are indeed capable of recognizing what is divine, and in that prayer we sense a morality never surpassed, and one, moreover, that we now know will be the last word in divine and human wisdom. I do not think we have as yet any sort of appreciation of the demands which Christianity—the authentic edition of it, which is directly derived from the teaching and spirit of Christ—makes on its disciples. Its suggestions and demands cut across the conventional standards of the moral law, and compe law-abiding men to re-think their values in th light of some new and blinding ethical illum ination such as the world saw on Calvary.

I sometimes think that candidates for th Christian fellowship should be confronted, no at first with intellectual orthodoxy, but wit this one testing demand: "Can you, dar you, attempt the way of One, the ideal Man who as He died prayed that those who ha killed Him might be forgiven, and pleade that they were really ignorant of what the did?" Can you possibly as a professing Chris tian dare to take up that attitude to th world? To-day I am only thinking of ou relationship to our fellows and neighbours. I a candidate can pass that test, and declar that in so far as God will give him strengt and grace he will adventure through life i that spirit, he is then to be admitted at onc as a young Christian disciple, who quite soo will lose a great deal of caste with his friend but who is in the tradition of the Master whor He desires to follow.

But if the candidate says, "I can accep every clause of the Christian creed, I see n difficulty whatsoever in saying that in publi or in private, but I do not see that each or an of its clauses commits me to such an eccentri such an unpractical, such a perfectly ridiculou attitude towards those who have done m injury," then I would say to him, "My friend I do not judge you, God forbid, but loo again into the heart of the gospel, look behin the representation of it that you have ofte seen. This is—I am sorry to have to tell you this is the standard demanded by Christ." Ma it be the reason why the world treats us stil we Christians, as almost negligible, the reaso why there is as yet no international ethic i the world, the reason why the Kingdom o God, which is the kingdom of love, tarries, ma it be because we have not dared to confron ourselves with the forgiveness which God de mands we should hand to our enemies?

A Gospel for the Brave

The Christianity that you and I so like
e sound of, and that attracts us so much,
pecially around Christmas, with all the
ristmas pageantry and fun, is not just one
ther platitude which says that it is much
tter to be good than to be bad. It is a
spel that can only be tackled by brave
ople. It is an adventure into certain kinds
hard country. It is a going out gradually
t steadily beyond anything we thought
ssible when we were first enchanted with the
und of the Christian music. It is a passing
o a manner of living sustained by an
known source of spiritual power, which is
ways available, but only in proportion as we
ss from death unto life through loving the
ethren. It is such a pity that we have made
mess of that word "love" so that very often
means all sorts of things which it does
t mean as spoken by Christ.

I wonder whether I could make all this
ain to some of those here in this church who
ust wonder sometimes nowadays whether
e ministers stand in the pulpit and speak in
solute sincerity, or merely because it is our
elihood, merely because we chose it at the
ginning and have to keep it up Sunday after
nday. The one thing you ask in ministers
religion is absolute sincerity. You want to
ow whether we really believe—as please
d we do—that even in spite of perpetual
rsonal failures His grace can enable the
eakest of us to sing such a song of uncondi-
oned love in a strange and unloving land
thout fear and without capitulation. We can
so because "He first loved us, and gave
imself for us."

That is the final hope for every man. We
e all included in that plural. That is the
spel for the poor. There is no one outside
e love of God. The saint has his past indeed,
t the sinner has his future, and the future
with those of us who know that while there
no evil in the heart of the worst man in the
orld, which might not be committed by you
by me to-night, there is grace also for those
us who dare to seek it. But that grace
nnot be given, that forgiveness which brings
ace cannot be bestowed unless we also are
epared to forgive those who have injured us.

Is this all true, this business about the grace
God? Is it true that if the ego is cut out of
ur lives, our lives are full of the Holy Ghost
ven though we know it not? My friends,
believe I could prove it to you by the fact
Christmas itself if you would assist. Let
e suggest it to you. Take that same un-
nditional promise of mercy and forgiveness
that is open to you through the loving mercy of God and offer it at once to the individual whom at the moment you obstinately refuse to forgive. See to it that you wake on Christmas morning with an absolution on your lips for the whole world, and above all for that one person against whom you cherish for you so disturbing and so disintegrating a hatred. Cut that hatred out of your heart.

It may be that when we have forgiven we shall still never like the individual concerned. Well, we are not called upon to like our neighbour, but to love him. Liking is not within our control. We cannot like certain people however much we go on trying. But we can love people, we can determine that under no circumstances whatever would we do or think them harm. In so far as our Lord with His dying breath prayed for those who crucified Him and pleaded their ignorance of the sin they committed, He must certainly have loved them with a love past all human understanding.

The Way to Peace Eternal

Do you want to try and know by Christmas if Christ is seeking you and offering you peace eternal—peace even though your life must still outwardly be in turmoil and distress and your conflict with sin unending? Then take back into your prayers and permanently into your love—if not as yet into your liking—that one soul whom up to this moment you have detested, whom perhaps you have pursued for some time with relentless unkindness because of some injury real or supposed that he or she once did to you. It may be, you know, that the fault was fifty-fifty, perhaps even seventy-five and twenty-five, and that yours was the seventy-five. It may be you wronged him or her as much as he or she ever wronged you. But never mind what has gone before. Do full obedience now to the excellent art of forgetfulness in honour of the Child Jesus of Nazareth with the necklace of miracles and wonders that chain the story of Bethlehem with the story of Olivet.

Let me speak in conclusion one moment to church people. My friends, I have heard of churches where members and workers who have quarrelled pass each other in the street or even in the aisles of the church without so much as a sign of recognition, and the moment they have passed, if they get a chance, they say something brutal or cruel about their fellow-member. I have even heard of communicants who cherish such hate towards each other that though they may kneel side by side at the altar rail nothing would induce them to exchange a word of greeting either before

or after they have broken bread with their Lord, and nothing would induce them to silence the bitterness with which each of them speaks of the other.

This is blasphemy against God. This is the kind of thing that is crucifying Christ afresh and making the Word of God of none effect whatsoever. "Love your enemies." That is the demand of Christ.

If you would know for yourself, the loving mercy of God, if you would welcome the Lord of glory, not in passing sentimentality, but in sincerity, if you would realize that you indeed are included in the lovely verses of St. John's gospel that declare that whosoever comes, however he comes, whenever he comes, when he only begins to come, him will Christ in no wise cast out, deal then before Christmas with these foolish and wicked quarrels, this tangle of hatred and resentment, and offer your forgiveness to your fellow-sinner, and ask his forgiveness to you, and pray for him or her at your Christmas communion. Let that be your chief offering on the Day of the Nativity of Him who prayed for His enemies who killed Him and who bids us pray, "Forgive us our trespasses, as we forgive them that trespass against us."

—*Christian World Pulpit.*

OUTLINES

CLAUDE R. SHAVER, D. D.

Christmas Joy

"When the wise men saw the star, they rejoiced with exceeding great joy." Matt. 2:10

Here were joy notes such as no other age had known. The distinctive heart throbs elicited by the veritable reality of the Advent of Jesus Christ *never before* had been experienced in human consciousness. Have our annual celebrations become so perfunctory that we have lost this unique ecstacy? Let us analyze it.

I. Reminded of unique "NEARNESS" OF GOD. Later Jesus told the story of the hidden treasure (Matt. 13) emphasizing the surprise and appreciation awakened in this unusual approach of the Divine to the human.

II. Emphasized a new dignity in human life. Man no longer was a creature of the dust; but susceptible of heavenly possibilities. As many as received him . . . children of God (John 1:12). Intimations of Democracy; which implied that men are neither "cannon fodder" nor "galley slaves"—The "image of God" in a new sense. "The rank is but the guinea stamp; the man's the goud for 'a that."

III. The active sphere of Divine Creation—no longer calling continents into form, or uplifting mountains; but "Joy in the presence of the angels of God, when one sinner is saved." (Lk.15). Nathaniel was promised privilege of seeing "The heavens opened"—not a crack in the sky; but the Spirit of God manifested with transforming power.

IV. This witnessing process exudes a contagious joy; as on the day of Pentecost when radiant countenances and vibrating spirits turned old Jerusalem up-side down (Acts 2:13, 14) and the world (Acts 17:6). Here is the mission of the church and its members:

Set other hearts to singing; hearts filled with care and need.
Set other joy-bells ringing, with song and friendly deed.

The First Yuletide

"And the shepherds returned, glorifying and praising God . . . for all things . . . as it was told unto them." Luke 2:20.

It was evident, from this record, that most of the gladness and rejoicing came *after* Christmas, at that time; whereas today the excitement and commotion comes *before* the Day. In other words, the echoes of the Christmas music were its most delightful feature. Today, the "dead calm" of Christmas morning palls upon many; because they fail to discern the echoes which should reach into the deeper chambers of soul consciousness. What are some of these echoes?

I. The world's supreme longing as to life's fuller meanings was more fully discerned. Roman militarism, Greek culture and Hebrew ceremonialism had not satisfied soul yearnings. As Paul expressed it—"The whole creation groaneth . . . in pain until now" (Rom. 8:22). An echo of Christmas was Jesus' word "I am the way, the truth and the life" (John 14:6).

II. The Christ Child's appeal for sympathetic cooperation was to break barriers of class and race, emphasizing a new relationship, in which "One is your Master . . . and all ye are brethren (Matt. 23:8.)

III. This new relationship was to emerge in more helpfulness and cooperation for the general welfare. The *greatest* was to be the most helpful.

IV. The final echo was that of redemptive sacrifice, an act of supreme unselfishness, sup-

ementing the ancient ceremonies of the mple and supplanting their routine by an t of faith. "Behold the lamb of God that keth away the sin of the world." Do you sh you could keep your watch by night, e the shepherds of Bethlehem? Do you sh you could see a glory-light, as it shone the sky for them?

I tell you the Christmas glory now, is a ousand times more bright, than the glory at shone so long ago, on that first glad aristmas night.

hy Jesus Came

came that ye might have life, and that ye might have it abundantly." John 10:10.

Evidently there was nothing secular and mmercial in this motive so succinctly enunated by the Good Shepherd. His purpose as much broader and deeper. He was to t frail imperfect man into a higher and her state of consciousness.

I. It was to be a life of *broader vision;* men ere to see things that they had never seen fore. He opened the eyes of the blind both ysically and spiritually. He told Nathaniel at even the heavens should be opened; yet at did not mean a crack in the sky for physal eyesight. That meant a fuller consciousss of God in prayer and revelation; also more timate knowledge of one's faults and limitions. "Depart from me for I am a sinful an" said the conceited Simon, after the ght's draft of fishes.

II. Naturally there followed a life of broad sympathy, of concern for others, and kindly ttitudes of "good will among men." General ooth condensed it all, in that one word blegram which he sent to all branches of hristendom on Christmas eve—"OTHERS."

III. Completing the trinity of consciousness, sus came to strengthen the wills of men into ore courageous resolution and broadened elds of soul conquest; not with weapons of ar, but through agencies of healing, teachg and evangelism—"Witnesses in Jerusalem, maar and the uttermost parts of the earth Acts 1:8) such was His last commandment: nd "Lo! I am with you always" (Matt. 28:20)

ever Failing Prosperity

f thou shalt draw out thy soul to the hungry . . . the Lord shall guide thee continually . . . and thou shalt be like a watered garden."—Isa. 58:10-11.

Thanksgiving which takes account of mere aterial prosperity is both superficial and erfunctory. There are some deeper springs and richer subsoils that will produce satisfactions which abide, and which minister to the deeper soul vitality. OBSERVE:

I. There must be an expansion of soul—unselfishly. This taking into account sympathetically is a cultivating process, such as the gardener uses when he breaks his ground. It may seem to be harsh, yet it makes for smoothness and receptivity. "He that loseth his life shall find it."

II. It draws from below the life giving moisture elements. Only of later years have "dry" farmers learned the secrets of efficient soil manipulation that lifts and conserves moisture. Thrift need not be wasteful spending of resources; but kindly suggestion and guidance.

III. God's guidance may be economic as well as metaphysical (spiritual). There is an economic principle back of the "rest day" idea emphasized in the later verses of the chapter (13, 14). Blessings do not necessarily follow—"finding thine own pleasure" (13).

IV. A constructive economy of this character (vs. 12) sees abiding and stable foundations, and a progress along higher lines (vs. 14) with continued satisfactions from the heritage of the fathers.

What Is the Abundant Life

"I came that they might have life, and might have it abundantly."—John 10:10.

It is unfortunate that this fine classical theme of the Master has been appropriated by politicians to imply only such material blessings as "the full dinner pail" "a chicken in every pot" and a "garage on every lot." Would that these promoters might catch the Christ motive, in offering to mankind a type of life far removed from sense satisfactions. This would dispel also their popular prejudice that Christian life is narrow, morose or visionary.

I. It is a consciousness of *broader* vision. The worm in the soil has life; but it is spent within a horizon of a few square feet; contrast intelligent and spiritual vision of those disciples, lifted to behold the things of God. Well could their teacher say, "Blessed are your eyes for they see." Visions of God: soul possibilities: Life itself.

II. It was also a *deeper* insight, going into sympathetic relations. N. B. Paul's prayer for the Ephesians "That the eyes of your hearts might be opened" (1:18) Blind School Motto: *"It is the soul that sees."*

III. Such experience leads to *more useful living.* Theodore Roosevelt christened

Jacob Riis America's Most Useful Citizen because he took interest in pure milk and playground legislation. What has so enriched human life as the missionary enterprises which have touched hearts and inspired zealous resolutions even to the utmost parts of earth.

IV. The thrill of such world-wide and varied usefulness brings *joy* not mere amusement or pleasure. Joy is an accompaniment of service, not a selfish end in itself. Jesus' thought was—that such joy (His own) might be in His followers, thus making for fullness. (John 15:11).

The Life Jesus Offers

"I came that they may have life, and have it abundantly."—John 10:10.

THIS statement, as to the real mission of Jesus, seemed to refute the popular prejudice that Christianity is narrow, or dull, or untimely. It also lifts our thinking above that political ideal that the abundant life may be found when we have two chickens in the pot and a car in every garage.

I. Jesus came to give a broader horizon to life, enabling men to see farther and also deeper. How He lifted the thinking of those peasants and fishermen was voiced when He said, "Blessed are your eyes for they see, and your ears for they hear." The Hamilton telescope lately installed in a Texas university enlarged the universe many billions of miles. But Paul thought that the opening of the Ephesian "eyes of the heart" was of much more importance. So say we all.

II. Such enlarged vision opens many new fields of service. Here is the answer to those utilitarian critics who say Christianity is visionary and impracticable. Witness the services rendered to humanity by a Grenfell, a Kagawa or a Schweitzer; aside from the long procession of heroic foreign missionaries and their generous supporters. The local church is the local medium for everyday usefulness.

III. All of which adds to the abundance of happiness, or Christian Joy. The other day the press reported the death of a dissipated play-boy who had spent his riotous living at a Florida resort. About the same time Dale Carnegie told of the "happiest" man he met in Atlanta; the latter being a life-long cripple; one who had learned the secret of the deeper look and the broader horizons. The Bolsheviks were mistaken when they said "Religion is an opiate." They did not understand the mission of Jesus. He opened both the eyes and heart of the world to fuller joys.

When God's Glory Shines

"Joshua and Caleb spake unto all the company, saying . . . The Lord is with us . . . But all the congregation bade stone them with stones; and the glory of the Lord appeared in the tabernacle." Numbers 14:6-10.

We are not informed as to the exact nature of that phenomenon—"God's glory shone" but we are told the cause of it. The occasion required brave men to stand openly for the truth: Is it not under such circumstances that God's glory always shines?

1. There was an honest inquiry and a conviction of right. So also with Stephen the martyr; with Luther, John Knox and John Huss. The very fact of hostile opposition deepened their conviction as to the nearness of God; whose presence shone in their faces. There was no "inferiority complex"; although the ten weak majority saw themselves as "grasshoppers." (Ch. 13:33).

II. There was the glow of an unselfish motive. Francis Willard's statue in the Capitol at Washington; the only woman so honored, it stands as a rebuke to selfish political scheming and ambition.

III. The radiance of divine fire in soul transmission often is recognized when faith must stand against a blatant majority. Martin Niemueller in Berlin court: Kagawa in Military minded Japan: Paul in II Cor. 4, 6 speaks of the light that "hath shined in our hearts."

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

The Meeting of the Trees
(Christmas)

Many years ago, when the first flurries of snow were falling, the trees of the forests decided to do something to make Christmas a still happier day. They held a great meeting in a large forest of the North to see what they could give to mankind on Christmas Day. Every kind of tree was present, and they all agreed that a big Oak was to preside at the meeting.

The Oak called the meeting to order. "My dear fellow-trees, we have something important to decide today. Soon it will be Christmas. That is a day of giving gifts. We also want to give something. Beside God, we trees are man's oldest friends. We receive our greatest joy in giving and certainly Christmas is a time for giving."

To everything the Oak said, the other trees nodded their heads in agreement.

"It will not be easy," continued the Oak, "to find a gift appropriate for Christmas."

With this they also agreed, and there followed a long discussion as to what they could do that would add to the happiness of all people at Christmas. The stately Elm listened with a great deal of interest.

"It seems to me," said the Elm, "that we could make the various families happiest if one of us would go directly into their homes to spend the Christmas holidays with them."

"Yes," added the Maple tree, "we could also be in their churches and on the streets of their villages and cities spreading Christmas cheer."

"These suggestions are very good," said the tall Pine, "but who of us will volunteer to do this?"

Then the Oak tree said, "I think we should not ask for a volunteer, we ought to select a tree best suited to represent the spirit of Christmas."

This was followed by a long silence, as a chilly northern wind swayed the branches of all the trees as if to stir them into action. The trees looked at one another wondering which one would receive the honor of spending the Christmas holidays in the homes of the many families.

Then the Hickory tree asked for permission to speak. "As I look at myself and all of us here," he said, "I notice that the leaves have fallen from our branches, but there is one tree among us that is always green both winter and summer."

No sooner had the Hickory tree said this than all of the trees looked at the evergreen. There the evergreen stood in all her beauty, the needles as green as in summer, with a sprinkle of pure white snow upon her branches. The other trees recognized at once that the evergreen should become the Christmas tree to cheer the hearts of young and old.

The Linden tree approvingly nodded his head saying, "The evergreen is the only one among us that can bring living green foliage to our friend Man, when the winter winds blow and snow covers the ground."

"But my choice of the evergreen has reasons even deeper than that," continued the Hickory.

"What are those reasons?" asked the Oak.

"The evergreen represents what Christmas should mean to our friends, the girls and boys, the men and women," replied the Hickory. "She will fill the homes with fragrance in the cold, bleak winter. Christmas means that when the world was dark, dreary and cruel, God gave His Son Jesus to make it a happier and more beautiful place. Jesus has made the world happier and better with the fragrance of His beautiful life."

"Not only that," continued the Hickory, "the fact that the evergreen is always green means that Jesus came to bring us everlasting life. The needles on the evergreen do not die in winter, and people who take Jesus as their Saviour live forever with Him in heaven. That is what Christmas means. 'God so loved the world that He gave His only-begotten Son that whosoever believes in Him shall not perish but have everlasting life.'"

"Also, the evergreen has the shape of a spire, pointing upward to God," added the Hickory. "It will remind all men that Jesus came on Christmas Day to point all men to God."

The evergreen was the unanimous choice of all the trees. She thanked them all for the honor which they had bestowed upon her. And ever since then the evergreen has been the symbol of Christmas. The meeting of the trees was adjourned. They had added much to the Christmas cheer.

The Shepherd Boy Hans
(The New Year)

On the last day of the year a young shepherd boy, named Hans, was grazing a flock of

sheep on the south side of a mountain where there was still some grass to be found. He had led his sheep a longer distance from home than usual. Winter had come, the air was cold and the sheep followed the shepherd at a quick pace. This was to be the last day the sheep were to be taken out for grazing. Tomorrow was New Year's Day. In Hans' home on that day there was to be a family reunion; it would be a day of greetings, cheers and good things to eat. That was all the more reason, Hans thought, why the sheep on this last day of grazing should have a long day in the open fields before the snow fell.

But suddenly without warning the sky was overcast. Hans, having lived in the open most of his life, could read the sky like a book. He knew that in that mountainous country a blinding snow storm could be upon him and his flock with a sudden fury. Instantly he called his dog to collect the sheep. The sky grew darker and the wind began to blow. A driving snow beat into Hans' face.

There are tricks to every trade and Hans' ability as a good shepherd was to meet the test. He knew that he must keep his sheep moving into the wind, not with the wind. The easiest thing in a storm is to turn your face away from the driving snow. That is exactly what the sheep wanted to do. But if the sheep should face away from the storm the wind would blow under their long fur and would drive the snow next to their skin. So they would soon become caked with ice and freeze.

Fortunately the way home was into the wind. Hans called his sheep and the bewildered animals answered with weak bleats as the snow peppered their eyes. Hans always led his sheep, never drove them. But this day they refused to follow him into the storm. He called to them in vain. Then the faithful dog circled behind the sheep, nipped their heels and with great difficulty turned them into the wind and toward home.

With their heads down and eyes almost closed the sheep stumbled along crowded against one another. At times Hans thought that he had lost his way. But he knew that if he kept his face directly into the wind he would eventually get home. He pulled his head down into the collar of his coat, and at each step leaned forward into the wind. "I must keep my face into the wind," said Hans to himself over and over again. The snow was getting deeper and the sheep harder and harder to handle. Hans ached with cold and tiredness but he kept his face into the wind. He did not know how far he had come and how far he still had to go. Sometimes he was filled with fears but he was bigger than his fears.

You can imagine his joy when in that blinding storm he almost stumbled into his father and two brothers who had gone out in search of Hans and the sheep. Now, the rest of the way would be easy.

Hans' mother had hot food waiting for him. "Well, son," said the father, "we were all very frightened."

"I did what you taught me," replied Hans, "keep the sheep moving into the wind in a snow storm. The old year ends with a storm alright."

"Yes, indeed," added the mother, "there have always been storms and there always will be. The new year's beginning tomorrow will have storms."

That night Hans needed no rocking to put him to sleep. In a dream he was facing the storms of the new year. A great fear filled him. It was a storm of the new year. "I must be brave in this new year; I must keep facing the danger, and moving into the wind," said Hans to himself in the dream. The wind beat into his face. Then there came another storm of the new year. Hans was tempted to steal fruit from a neighbor's yard. This storm almost blew him off his feet; he almost yielded to temptation. "I must be honest in the new year," moaned Hans in his dream, "I must keep my face into the wind and against this storm." Another storm beat into his face with new fury. Hans almost allowed himself to drift with the wind. But he checked himself in time. "I must control my temper in the new year," he reasoned with himself, "I must move against this storm."

Then in his dream he saw Jesus, the Good Shepherd leading a flock against the storm. And following Him was a great multitude of people truly Christian. All of them were leaning forward, bracing themselves against the storm. Jesus was leading them to a high hill where stood a cross. And beside the cross there was an angry crowd, shouting, "Crucify Him." But Jesus pressed on into the face of this storm. His step firm, His face in the right direction. There in his dream Hans saw them crucify Jesus because He would not swerve from the right.

Then Hans awoke. It was morning, a new year had come. "In this new year," reflected Hans, "I will keep moving against the storms, just as Jesus did."

he Bitterling and The Mussel
Friendly Living)

The English bitterling is a fish. The swan nussel is a mollusk which lives in a shell like clam. The swan mussel opens the two halves f its shell and catches the food that may drift s way. If you should be inquisitive enough o see what the swan mussel would do if you ut your finger between the two halves of he shell, you would have reason to regret it, or it would pinch and cause you great pain.

The English bitterling and the swan mussel oth live in the sea. The swan mussel is a ort of shapeless creature like an oyster, can ever leave its shell, and has no fins with which to swim. But the English bitterling is raceful, has scales that glitter and it darts hrough the water with lightning speed.

Although these two are so very different in ppearance and in the way in which they live, hey are very friendly to each other and have ormed a partnership which works for the dvantage of both. The English bitterling has problem and so has the swan mussel. Their artnership solved both of their problems. When the English bitterling lays its eggs other ish eat them. This was a real problem. But he swan mussel, too, has a problem. It has o feet to walk on and no fins with which to wim. This means that he and others of his ind could not spread out to different parts of he ocean. They would all have to live together and perhaps there would not be enough ood for all of them. So, this too, was a real problem.

Then the English bitterling and the swan nussel went into partnership. The mussel pens its shell wide and allows the bitterling o lay eggs in its gill folds. At the same time he mussel sends out many baby mussels which ttach themselves to the scales of the fish by means of tiny hooks. The bitterling swims away to other parts of the sea and the tiny mussels hold on until they are ready to let go. This is the way the mussels get to distant places in the sea. In this partnership the mussel keeps the fish's eggs not only until they are hatched but until the baby fish are able to take care of themselves.

If two creatures so very different in every way can be friendly and help each other, certainly people who are so very much alike ought not quarrel but help one another and live in friendliness. People everywhere are much the same.

Sometimes you have a problem. There is an answer to every problem but you may not know the answer to your problem. Someone, however, has the answer. Find that person and he will be glad to help you. Someone else has difficulty. Perhaps you are the one to help him.

When someone is discouraged and feels blue, you have something to give him; give him your friendship and your smile. Some day he will be ready to give you what you need. Perhaps you do not have a very strong religion. Read what others have said about God and Jesus Christ. They can help you get the right kind of religion which you cannot get for yourself. When we sing and pray together in Church we help each other and do for one another what none could do for himself alone.

We can all help and learn from one another. It is much easier to help one another than to quarrel. If the English bitterling and the swan mussel, so very different, can do for one another what each cannot do for himself then certainly there is much that we can give and do for one another.

BOUND VOLUME XLIII
including Annual Index
$3.00

THE EXPOSITOR
Caxton Bldg. Cleveland, O.

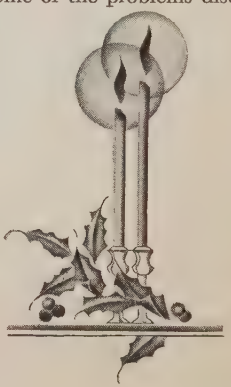
An Experiment In Adult Christian Education

ALLEN B. STANGER

ALL too often the church has neglected its adults in its Christian Education program. That may seem to some of you to be an unfair statement, and I am not saying that all churches have neglected adults, but I know that some churches have, and the church I serve is one of them. I well remember the day when I realized that all too long our church school staff (a church school of 151, with 18 teachers and officers) had been satisfied with Adult Bible Classes, Preaching Programs, and Prayer Meetings and other than this we had been letting our Adults alone. Our interests had been in Children's work and Young People's work. We had developed a program in these fields that we were and are proud of, and we will not neglect these now. But this is an Adult world and Adults are the real problems and the real assets in building the Kingdom of God in the world. When I suddenly realized the need for a real program for Adults in this church, and that realization did not come until I was prodded by a leader in the field of Christian Education, I began at once to wonder what could be done. The Adult leaders of the church were called together and after a long discussion we decided to accept an invitation of our National Religious Education Board to become one of the 15 or 20 Experimental Centers in Adult Christian in the U.S. for the Disciples of Christ. We set up an objective for this program-idea: "To train adults in *Christian Living*—through study, worship, fellowship and action—that they may reflect Jesus Christ in their lives, and witness for Him that others may know of the abundant life and come to find it, and that the Kingdom of God may come on earth."

Toward this end, we have done several things: we made and circulated an interest finder to all the adults in the church, in order to find what their interests were for study, worship, fellowship, and action; six "Christian Witness" services were held to prepare 25 personal workers that they might visit prospective members in preparation for our evangelistic campaign; we conducted a leadership class for adult workers using No. 412b in the Standard Leadership Course. The class met for five nights, ten people were enrolled and ten people received credit; 30 adults were selected and trained to care for the 37 new members received in the evangelistic meeting; elective courses have replaced the International Sunday School Lessons in the Young Adult Class—these courses are ones selected by the class in the interest finder; the Adult work of the church has been united and coordinated; two Wednesday nights have been used in an evaluation of the total church program for Adults. This proved to be the most interesting part of our program so far. It would be a fine thing if every church could sit down and look at its own program and see its strength and weakness. But this must be done very carefully, as it is a dangerous and yet fine thing to do; four adults were sent to the United Christian Adult Movement Conference at Bridgewater, Va., in June.

Our plans for the future center around a program based on the seven areas of the United Christian Adult Movement. Seven months will be given to this program. Each area will have a month, and will be projected by a committee for that area. The adult classes will be the study periods, the Wednesday nights will be the discussion and workshop periods, Sunday mornings will be the Worship and presentation periods (this to be done by the pastor), and Sunday evenings will be the Forum Hours. The seven areas in the order they will be used are: "The Bible in Life," "Personal Faith and Experience," "Christian Family Life," "Church Life and Outreach," "Community Issues," "Major Social Problems" and "World Relations." Just what action these programs will lead us to we are not sure but the program will not be effective unless it does lead to action. Careful records will be kept at all times in order that we may share with other churches that are interested our experiences in this venture. There is one thing I am sure of just now: that the minister and this church will never be quite the same again because they have looked each other square in the face and they will not be satisfied until some of the problems discovered are solved.



You Can Lead In Your Profession-

PROBABLY you have known pastors who have taken unpromising parishes and in a short time have revitalized the seemingly careless and indolent congregation. They pay off the old debts, beautify the church with new windows—new pews—or new lighting; perhaps start a building campaign for a new church or parsonage.

Inquiry will probably show the wonder-working pastor has a good helper in the form of a Parish Paper, which has worked to unite the members of the congregation into a real brotherhood. More, it has brought back members who have drifted away. It is able to clarify the aims of the pastor, lists the needs of the church, and cheers the workers on to attain the goals set for them.

This Parish Paper is not the "home-made" Parish announcement which is turned out from time to time by some member of the church on a duplicating device of one kind or another. These messages, blurred and in parts illegible, are hardly the messenger to send out as the representative of the church.

Business men know that their stationery must be of the best quality, well designed and well printed if it is to favorably impress the person who receives it and make him believe the firm using it is reputable and trustworthy. The church cannot afford to use carelessly prepared and poorly printed announcements.

The time required for preparing the copy for The National Religious Press to print it in a manner worthy of the prestige of the church is far less than is required to run announcements on a duplicator. The finished product of the duplicator or of the small-town printer is not to be compared to the masterly work of The National Religious Press.

The forces of anti-religion are stronger than at any time since the dawn of Christianity. Newspapers, the motion pictures and modern literature are subjecting the children of today to a barrage stronger than their parents and grandparents experienced in a lifetime. To counteract these influences, what better defense can you find than the local Church Paper that goes into the home, to be read and kept long after the newspaper and light magazines have been thrown away? In the Church Paper the eternal truths can be repeated again and again.

A Parish Paper

INCREASES ATTENDANCE . . . MAKES PASTORAL CALLS . . . KEEPS THE COMMUNITY INFORMED . . . VISITS THE SICK AND INFIRM . . . CONQUERS INDIFFERENCE . . . ENCOURAGES CHURCH WORK . . . AIDS CHURCH FINANCES

FREE ***The Parish Paper Manual gives complete information regarding local church papers.***

Samples of parish papers produced by this company as well as full particulars regarding our Standardized Service will be mailed to your office.

USE THIS COUPON

The National Religious Press
Grand Rapids, Michigan

Name .....
Street .....
City ..... State .....
Exp. .....

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

ILLUSTRATIONS

J. J. HART, D. D.

Sharing Christmas

Eph. 4:32. *"And be ye kind one to another."*

Caroline Bell (twelve years of age) and her brother Eddie (aged ten), refugee children from England, published their experiences in a small volume in the summer of 1941. One of the things which they will long remember was their first Christmas in an American home. This is what they said: "They make you feel that Americans don't want to keep their Christmas happiness just to themselves, but wish everyone to have a part in it."—*From "Thank You Twice" (Harcourt, Brace and Co.).*

Memorable Christmas Incident

Isa. 61.1. *"To proclaim liberty to the captives."*

The Christmas Day to which I most like to look back was just a quarter of a century ago. I had then been in India only a little over a year, and was working as a Salvation Army officer among the Criminal Tribes.

The eyes of the elderly people glistened with gratitude as we handed to them "country" blankets, and the younger people eagerly grasped the little articles of clothing which were their Christmas bakhsheesh.

In the midst of the fun along came two policemen bringing from the jail two of the tribe in irons. The police book was signed, the irons knocked off, the policemen took their departure, and the newcomers joined the Christmas gathering. What a contrast to their condition of a few minutes before!

The two men were mystified. All they understood about a "king" was something connected with the Government, and it was the Government which sent them to prison; why rejoice at the coming of the king?

They stayed with us to learn that this was the King of Love, and that, loving them, He wanted them to love Him.—*A prize Christmas story in The British Weekly by H. Pimm Smith, Brigadier (R).*

"Send the Light!"

John 1:9. *"That was the true Light, which lighteth every man that cometh into the world."*

Worthy of mention is a service at the Washington Square Methodist Church, New York, on Christmas Eve from eleven o'clock until midnight, led by the pastor, Rev. C. Lloyd Lee. In commemoration of the birthday of Christ, lighted candles were placed on two huge Christmas trees constructed of metallic paper. A five-foot candle representing "The Light of the World" was lighted exactly at midnight. From it, the "twelve apostles" took the light to the members of the congregation who, in turn, carried their lighted candles through the streets to their homes. Jobyna Dudley and Annemary Dickey, soloists of the Metropolitan Opera, together with a choir of thirty voices furnished the music.—*Zion's Herald, January* 15, 1941.

Church Service on Christmas Day

Psa. 122:1. *"Let us go into the house of the Lord."*

Do you go to church on Christmas Day? I like to go—not because I'm specially "good" or "religious," but—well, just because I like it.

I like it for the hymns, and especially for "O come, all ye faithful," and "Hark, the herald angels sing," and "O little town of Bethlehem."

I like it for its happiness, and always sing "Born this happy morning" with a bit of a shout.

I like it for its homeliness—it's nice to see old friends who are home for Christmas and who come to service with their families.

I like it, above all, because kneeling in church is the nearest I can get to kneeling with the Wise Men and the shepherds before the manger and its little Child.—*F.H.E. in The Methodist Recorder, London.*

Christmas Magic

Matt. 2:2. *"For we have seen his star."*

Christmas music floods in over the radio mysterious, lovely as those voices that sounded upon the first Christmas morning: "Glory to God in the Highest." Dearest of all are the over-seas carols—children's voices singing in their far-away countries, sounding miraculously here in your old room. What would Great-grandmother say if she could speak from her oval frame above the mantle? You can scarcely believe. Christmas magic!—*Georgia Lott Shelter, The Old Watrous Farm, Three Mile Bay, N. Y.*

w It Looked in 1918

. 23:9. *"The earth mourneth and languisheth."*

And who was there to believe at Christmas-e in 1918, when countless prayers of thanks re going up to Heaven, that the world had t learned a lesson? The Stars and Stripes, ld aloft by Wilson, seemed an emblem of new faith to millions in many fields. We d swung the tide of battle in a fight we said us to make the world safe for democracy d a better and fairer day was about to dawn. at is how it looked then.—*Edwin L. James the N. Y. Times Magazine, July* 13, 1941.

thlehem and Beyond

att. 2:1. *"When Jesus was born in Bethlehem of Judea."*

—The Children's Door.

In a beautiful new church some years ago attention was called to a children's door. the side of the main entrance to the sanc-ary was a door cut to the scale of a child's e. The knob was placed low enough so at the little ones could turn it. Through ch a children's door most of us, I venture think, would like to enter the Christmas ene.

—Giving Instead of Getting.

In the Christmas number of a humorous agazine some years ago appeared the picture a toy counter surrounded by staid but fas-nated adults, and one distinguished elderly an was making some purchases of toys with e explanation, "I am buying these for my eces and nephews whom I haven't seen for enty years." Good it is to have a day like is when time slips backward, and we enter rough the children's door into the spirit of hristmas, when we translate the prose of eryday living whose most active verb is, "to et" into the poetry of Christmas whose most tive verb is, "to give."—*From a Radio Address by Ralph W. Sockman.*

ngel Strain on Christmas Eve

Matt. 2:4, 5. *"He demanded of them where Christ should be born. And they said unto him, In Bethlehem."*

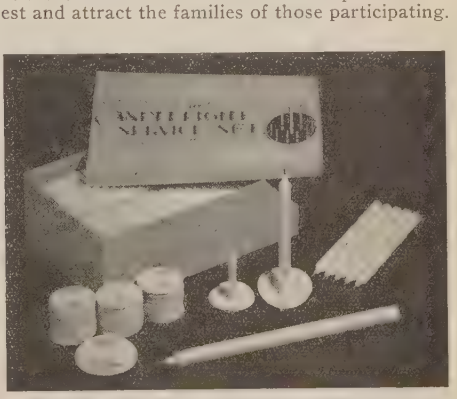
It was Christmas Eve in Philadelphia in the ear 1868. Except for the muffled footsteps of few belated shoppers and the distant clatter f carriage wheels on cobblestone streets, the ity was silent, peaceful, and asleep. At least at was the impression in the mind of Lewis . Redner, organist and Sunday school super-ntendent of the Church of the Holy Trinity,

Emkay Candles

CANDLELIGHT SERVICES

Your congregation will take more interest in church services when permitted to take an active part. Candlelight Services are doing much to increase church attendance because they encourage active participation.

There is no limit to the variety of ideas and plans that can be developed. Special services can be planned to welcome new members or honor old members. Mortgage lifting, communion, patriotic and other services arouse wide-spread interest and attract the families of those participating.



The illustration above shows one of the new Emkay Candlelight Service sets that are now available. These sets are offered in 125 candle size, 250 candle size and 500 candle size. Each set is complete with the necessary Pastor's candle, Ushers' candles and Emkay Drip Protectors.

Write for booklet E—giving suggestions for Candlelight Services.

EMKAY CANDLES, Syracuse, N. Y.

A Division of **Muench-Kreuzer Candle Co., Inc.**

14 No. Franklin St., Chicago 311 Commercial St., Los Angeles

as he stood by his window and looked out over the city. His eyes traced a silhouette of gabled roofs and snowbanked chimneys, most unlike the skyline of Jesus' birthplace. Yet there was something in the scene that made him think of the lovely poem which his rector, the Rev. Phillips Brooks, had written in memory of his trip to Palestine three years before:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by. . . ."

The organist looked upward. The stars were gliding by, and time with them. The Reverend Brooks had asked him to compose a melody for the verses beginning, "O little town of Bethlehem," something for the children to sing in church on Christmas morning, and as yet he had no tune.

Going to the piano he struck a few chords, then improvised a while as if waiting for an idea. But none came, so he left the instrument with that vague feeling of unrest which accompanies one's failure to accomplish a self-imposed task. Dissatisfied he went to bed and at length fell asleep.

Suddenly he awoke with the consciousness of a beautiful melody which had come to him in his sleep. Rising quickly, he wrote down the "angel strain" as he later chose to call it. Next morning, when he had filled in the harmony, he introduced the song to the children of his church. It was an immediate favorite, and so great is its popularity today that we can hardly conceive of Christmas without this time-honored carol. Claiming only a small share in the creation of the music, Mr. Redner always insisted that it had been "a gift of heaven."—*By Palmer Van Gundy.*

The Brief Days

Gal. 4:10. *"Ye observe days."*

As the North Pole is tilted 23 degrees and 27 minutes away from the sun in earth's long journey around it, the long December nights and the brief December days descend upon us. Not until after seven is the sun peeping above his Eastern balustrade and shortly after four he is out of sight once more in the West. Moment by moment the time of rising grows a little later until on December 21 we have achieved that point in the year when come the shortest of our days and the longest hours of darkness.

The year's deepest gloom is strangely enough the period when we have the most to say about the everlasting light which began with the star at Bethlehem and which has been throwing its clear ray upon our path these centuries since. It finds its little similitudes in the burning candles, in the incandescent globes whose colors shine already from Christmas trimmings, in the warm cheer of the days preceding Christmas, until it is easy to forget how sparing is nature of sunlit hours. And soon now we will be moving back again toward the increasing light which culminates in Spring and in another glad June.—*Editorial in The Watertown Times.*

LIGHTS: Yule Suggestion

Phil. 2:15. *"Among whom ye shine as lights in the world."*

I think we should all make it a point to string up more colored Christmas lights this year than ever. Those lights give cheer in the dark night and this is one time when we need all the cheer and courage we can get. A blaze of lights in every home would serve as a symbol that one Democracy has not been blacked out; that there is one country where there is still peace and good will. In other lands there can be no such cheerful symbol. A gaily bedecked Christmas tree would be an invitation to an enemy bomber. Over here we can string up lights wherever we please and no dictator can tell us no. Let's do it.—One American, Brooklyn.—*The New York Times, Dec.* 1, 1940.

Singing Through the Dark

Luke 2:10. *"The angel said unto them, Fear not."*

While summering on a ranch in Wyoming Mr. Frank Grebe asked a cowboy on night watch over the cattle, why he sang so much.

"Well," the cowboy told him, "my songs ain't Grand Opera exactly but they quiet the steers when they get restless. They tell them that I am still on the range with them and keep them from stampedin' maybe when it thunders or a gunshot bangs somewhere."

He hesitated before he added: "You know Stranger, you'll think it funny, but sometimes the stars are like those songs to me—you know what I mean, as if a Greater Cowboy somewhere, herding people instead of cattle, was singin' through the dark so that people won't be so restless and afraid."—*Zion's Herald, December* 18, 1940.

Policemen Showed the Christmas Spirit

Acts 28:2. *"Showed . . . kindness."*

A beautiful little story from true life was told by the Associated Press during the Christ

s season of 1940. The incident related to man named Joseph Brooks of Maine, and licated the thoughtfulness of the policemen Lynn, Mass. The story ran thus:

"Stricken with appendicitis after bringing a ckload of Christmas trees here, Brown was en to a hospital for an operation. The lice knew he would not be out until after holiday so they sold the trees for him, lected $26, gave him the money and wished n a merry Christmas."

Surprised by this deed of kindness, the aine man could only make the comment, he received the money, "It's a great world!"

o Sailors Agree

a. 119:105. *"My word is a . . . light unto my path."*

The largest traveling library in the world the one operated by the American Merchant arine Library Association.

In the past sixteen years 3,000,000 books ve been distributed among different ships, htships and lighthouses. It is impossible think of a more useful library than this e that roams the seven seas continually.

Not so long back it was the custom of sea- en to ask for little reading except novels and r more commonplace magazines, but with r universal high-school education now there much demand by sailors on all classes of ips for much more solid reading.

Recently one of the thoughtful association rarians had a fine surprise.

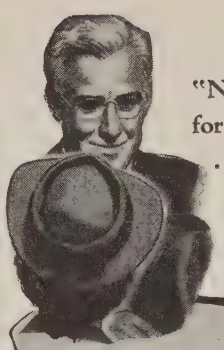
"Well, sir, what will it be for you this time?" asked of an outgoing freighter's seaman ho was scanning the library lists before start- g on his trip.

"Give me Bowditch (noted writer on navi- ation) and the Bible. With those two you an steer a true course."

It would be hard to find a finer tribute to ne Bible than this one, it seems to me. This ailor knew the first and last purpose of the ible; to be a guide to life on land and sea; nd even to eternal life.

This is precisely the same tribute that this ailor's world-famed fellow sailor, England's oet laureate, John Masefield, paid to the ible in the poem he came over to read at Harvard's widely heralded centenary celebra- ion. In this poem he pictures the Pilgrims as nafraid to try life in the grim New England ilderness because they had learned from the ible that God always goes before His fol- owers.

How wise and just are both these sailors in heir estimates of the Bible. It surely *can*



"New Listening Ease for My Congregation . . . New Speaking Ease for Me"

GET BOTH IMPORTANT BENEFITS WITH RCA VICTOR *Golden Voice* SOUND

RCA Victor Sound System for Churches combines high quality—low cost

THE two things you've wanted are now yours—with RCA Victor Golden Voice sound. Speaking ease for yourself, listening ease for your congregation.

An RCA Victor Sound System in your church puts an end to voice strain. With it you can speak in natural tones with complete confidence that your audience will hear you clearly—no matter where they are seated in the church!

Low in cost, RCA Victor Sound Systems are being installed in more and more churches each week, without in any way altering their dignified, reverent atmosphere. Easy to operate, these systems provide remarkably clear reproduction, and with the world's most experienced sound amplification company behind them, you can be sure of their dependability. Send coupon for further information.

Trademarks "RCA Victor" and "Victrola" Reg. U. S. Pat. Off. by RCA Mfg. Co., Inc. Any sound system sounds better equipped with RCA Radio Tubes.

RCA VICTOR PREFERRED TYPE RADIO TUBES — For Finer Radio Performance

DESIGNED AND PRICED FOR CHURCHES OF EVERY SIZE

RCA Victor CHURCH SOUND SYSTEM

RCA MANUFACTURING CO., INC., CAMDEN, N. J.
A SERVICE OF THE RADIO CORPORATION OF AMERICA
IN CANADA, RCA VICTOR CO., LTD., MONTREAL

Commercial Sound Division (Ex-12)
RCA Manufacturing Co., Inc., Camden, N. J.
Please send me full details about
RCA Victor Golden Voice Church Sound Systems.
Name ..... City .....
Church ..... State .....

"steer a true course" for all who trust it as God's own Word to man.—*By Norman C. Schlichter.*

Chained!

II Tim. 2:9. *"But the word of God is not bound."*

Once, in 1917, I went down to a village in Essex to visit a friend. It was his habit to read one of the lessons in the old vine-covered church at evening prayer, and I went with him to the service.

To give me a surprise, my friend did not tell me that his church had one of the few copies of the Bible of 1538. There it was, chained to the lectern, on which the following words were inscribed:

"In the year 1535 the first complete translation of the Bible was published, and in 1538 came out the King's command that a copy thereof should be set up in every church. Then, the people, long thirsty for the Word, rushed to the waters of life and drank fully. We have known more and felt greater mercy, and shall we love less?"

One wonders. If the Bible were "chained" today, would the people rush to hear it read, hearing in its old, light-fringed, love-haunted words, the meaning of mortal life and how to live it?—*Joseph Fort Newton.*

My Bible

Psa. 37:5. *"Trust also in him."*

The Bible is very precious to me. Two passages in it are particularly treasured. The first of these is Psalm 37.5, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." By a seeming coincidence, though I believe by direct guidance, this passage was given to both my husband and myself when we were seriously considering the thought of marriage.

The second outstanding passage is of more usual experience, coming with new force over and over. 1 Kings 17.14 reads, "The barrel of meal shall not waste, neither shall the cruse of oil fail."

Eleven years ago I was called suddenly to the hospital, to see my husband, who had been struck down by a drunken motorist. As he slipped away from us, he said, "It's all right anyway." Now, alone, I am finding that God's provision for the widow of Elijah's day is just as unfailing today. Often my resources have been at a very low ebb, but at no time has my "cruse" been empty. Whenever I find myself inclined to grow anxious, this verse recurs to my mind, and peace and quietness return.—*By Mrs. W. L. Martin.*

On Bible Sunday

Psa. 119:130. *"The entrance of thy words giveth light."*

This day, O God, we sing Thy grace
And bless Thee for Thy Word;
Throughout the years it stands secure
Where'er Thy praise is heard.
Thy saints of old revealed their souls
Upon the written page;
The inspiration of Thy love
Is true in every age.

"Let there be light" was spoken first,
When God formed man of dust;
The law and prophets Thee proclaim
"True, merciful, and just";
"Be of good cheer," the Saviour said,
"Thy sins are all forgiven";
The final chapter pleads "Who will
May come" and take of heaven.

The Pilgrim faith that early strove
To plant our nation here
Confided in the Sacred Book,
And preached it without fear.
So may the holy Word of God,
Marked, learned, or calmly read,
Be never dimmed, but brightly yet
Illume the path we tread.

—*G. Hampton McGraw.*

Life

My son, you ask me, what is life?
A little joy, a lot of strife,
A little pleasure, lots of pain,
Many losses, little gain,
For every smile, so many tears,
A little hope, a lot of fears,
A few short hours of radiant love,
To give a glimpse of heaven above,
A baby's laugh, a stifled cry,
A child's sweet voice, a long drawn sigh,
A storm tossed ship far out at sea,
Sad pain-racked souls on bended knee,
Long sun scorched days, calm star lit night,
A soul's blind groping for the light,
A weary body, gasping breath,
Then glorious peace, that men call—Death.

—May Bennet Spottswood,
Mobile, Ala.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Esoteric Christmas

Gal. 4:4. "When the fulness of time had come."

As long as we keep the lights of the Christmas tree burning, mankind may learn something of the prophetic spirit which it conveys, not only in quiet meditation. There is an old so-called "Sacred Legend." Briefly, it runs as follows: When Adam was driven forth from Paradise, he took with him three seeds belonging to the Tree of Life—the tree of which man had been forbidden to eat, after he had once eaten of the Tree of the Knowledge of Good and Evil. And when Adam died Seth took the three seeds and placed them in Adam's grave, and thus a tree grew from out the grave. The wood of this tree—so runs the legend—has served many purposes: From it Moses is said to have fashioned his staff; while later on, it is said, this wood was taken to form the cross which was raised upon Golgotha. May not this legend remind us of that other Tree of Paradise, the one which stood second. Man had tasted of the Tree of Knowledge; enjoyment of the Tree of Life was withheld from him. Driven forth from the Spiritual Worlds—which are signified by "Paradise"—into an external world of appearances, men have felt within their hearts a yearning desire for the Tree of Life. But what was denied unearned, may through the struggle of attainment be acquired through fruitful work upon earth. The three seeds are man's longing for the Tree of Life. And, concludes Steiner in his "Festival of the Seasons": "May this Christmas tree be a symbol to us for that which is destined to illumine and burn within our souls, in order to raise us thither—even to the realms of the Spirit?" Whether one is esoteric or exoteric (initiated or just plain folks) in the finesse of religious niceties, this is sure, the birth of Christ as well as His Life and Death assures the believer Immortality (both now and hereafter). Why not plant this seed this Christmas?

Christmas Card

Philip. 4:21. "Remember me to all my fellow-Christians."

Christians are not robots or mechanical automatons. Now that the standardized and much commercialized Christmas card (three or ten?) is with us again, why not add a little personal touch and meaning to the stock greeting "A Merry Christmas"? It will do both

ON GUARD

By Joseph R. Sizoo

Here is the ideal book for the man in the army or navy and for all men and women at home. ON GUARD contains a reading for every day in the year and a brief but important selection of prayers. Each reading is a unit in itself and is packed with honest, vital thinking. Suitable articles are provided for special days, such as Christmas, Mother's Day, birthdays and anniversaries. $1.00

IN THE SHADOW OF THE CROSS

By Frederick K. Stamm

Here is a truly spiritual interpretation of the significance of the Cross for our generation. Dr. Stamm portrays Jesus the Pioneer, the loftiness of His spirit, and the daring of His preaching. He reveals the strength of Christ's teachings and demonstrates the need for and the effectiveness of His gospel in an insane, violent world. Challenging to every Christian reader. $1.50

THE RETURN TO RELIGION

By Henry C. Link

This is the most widely discussed book of spiritual interest in our time. "Every American ought to read it," says William Lyon Phelps. This book has helped countless thousands to a happier, more abundant life. Now available at a truly popular price to help many new readers in this time of crisis. $1.00

THE MISSIONARY MESSAGE OF THE BIBLE

By Julian Price Love

Are Christian missions an unpractical undertaking without Scriptural foundations, without the endorsement of historical Christian leadership? Decidedly not, proves Dr. Love in this revealing study of the unequivocal missionary teachings in the Scriptures. $2.00

WINDOWS ON LIFE

By Carl H. Kopf

This book, based on the author's popular series of radio addresses, comprises a keen and helpful series of trenchant observations on the problems and joys affecting the everyday lives of the majority of American men and women. Written with real understanding and insight, it contains a wealth of helpful material and a multitude of practical illustrations. $1.75

THE CHURCH AND THE NEW ORDER

By William Paton

In this stirring manifesto for a truly victorious Christian peace, Dr. Paton answers many vital questions from the Christian point of view. He exposes the chaos which preceded the war, and provides an enlightened and practical program for Christian action in a critical future. $1.50

MACMILLAN

60 Fifth Avenue New York

GRADED LESSONS that TEACH THE BIBLE

If you believe that the Bible should be taught in the Sunday School, you will be satisfied with nothing less than STANDARD True-to-the-Bible, Christ-Centered Sunday School Courses. Send for

FREE PROSPECTUS

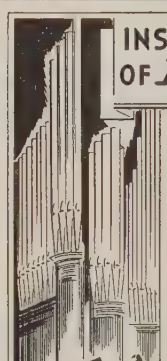
which gives complete details of these outstanding Sunday School Lessons, both Graded and Uniform. Tell us department in which you are interested. Enjoy the same splendid results from your teaching that thousands of STANDARD-using schools are experiencing. Mail your request today. Address Department Desk EX-.12

THE STANDARD PUBLISHING CO.
8TH & CUTTER STS. CINCINNATI, OHIO

GOWNS of Lasting Beauty

Write for FREE Choir Gown Style Book C17, Pulpit Apparel Style Book CP67, Budget Payment Plan 117.
We suggest ordering now for future delivery.

E·R·MOORE Company
932 DAKIN STREET, CHICAGO 425 FIFTH AVENUE, NEW YORK



INSTRUMENTS OF Distinction

THAT'S WHAT EVERY WICKS ORGAN IS!

Wherever large and impressive Wicks Organs are found, and there are hundreds of them, you will find that an atmosphere of distinction and noble dignity prevails. These fine pipe organs are built with meticulous and loving care and will still be supplying divine, "churchly" tone years from now. Detailed information gladly sent on request.

Send for your copy of "Wicks Organ of the Month." No charge.

WICKS ORGANS
HIGHLAND, ILLINOIS
Department—Exp.

you and the receiver much good. Here is a little sample: "A friend is one who, in spite of his faults (and who hasn't them?) simply compels you to like him." And, as Jesus says, to "love" him. Compose your thoughts and expression and in your own handwriting. The effect may prove electrical. The stamp of your personality will make a more lasting impression on a recipient, than the canned words of another, even though he be poet, philosopher or seer. Traditional talking, writing, thinking, feeling and acting is all right as far as it goes and we couldn't go very far without it, but creative thinking and expression is one of society's great needs today. We are impersonalized enough during the year, let's make this Christmas a more personal and individual affair. Love, esteem and friendship are best expressed in personality. Jesus gave Himself.

Fumbling

II Cor. 6:1. *"God's fellow-worker."*
Heb. 12:2. *"Let us throw off every impediment . . . and run with determination."*

Now that the "punt, pass and prayer" era or orgy of the current football season is become a matter of history—a few dying embers are left. It was a Monday Noon Meeting of the "Second-Guessers" or Down-Town Coaches Club. They called it a "Grid Luncheon" or "Quarterbacks Club." They meet at one of the well-known hotels in a fiesta of fun and fellowship. The meeting abounds in reminiscent anecdote and collaboration. There is a lot of rib-roasting and one has to "take it," if he expects to "give it." Fritz Crisler, the pleasing and efficient morale-builder and Coach of Michigan's great football team is present. In his remarks, he said that he was "still getting mail about that Minnesota game; in fact, I'm now working on my second bushel." Among his letters was one from a girl in a convent in northern Michigan, telling him "not to feel too badly about losing—for we haven't got a team either" the note ended. Crisler, in talking about his players and his plays drily remarked: "Our favorite play this season is called the 'Michigan play'—it's the fumble." It seems that one of his star men had fumbled five times and finally had to be replaced. But think of the fumbles we church members and Christians often make. Our churches, in the main, are well organized. We have good defense and offense.' We have splendid interference, even our statistics reveal that we are gaining "yardage." We get close to the goal-line—in the five-yard zone—where something happens. The ball-carrier and "key

an" in whom we trusted our destiny failed —he fumbled, that's all, and the enemy se- red the ball and ran the length of the field a touchdown. And "that's life," did I hear u say? Well, it may be, but it hardly typi- s Christian efficiency. You ask for the "con- ete" and "tangible." Why, Brother, you are t so deaf, dumb and blind—it is all around . Judas was the greatest fumbler of all, it mercy, kindness, good-will and Christian arity constrains us from enumerating the mber of his blood relatives. You see, this is ristmas.

sponsibilities

zek. 33:5. *"He heard the sound of the trumpet and ignored it."*

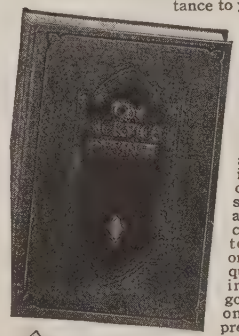
The preaching of responsibility and obligation, not unlike original sin, is never a popular eme, especially on Christmas Day. Many uld much more prefer a snatch of poetry, uch singing, a short prayer, a sermonette, look at the flowers and a brief benediction. e only "responsibility" is "I wonder if I gave at turkey too much fire" or "I wonder if e show or game will be a knockout." Not at we are dumb, far from it. But the more telligent and sensitive we become—the more sceptible we are to "ads," social contacts, flexes and responses. And so we make hasty mmitments, establish short-lived attachments nd assume responsibilities which are largely ivial, unimportant and transitory. While here is scant serious thought and concern for e really important "things that abide." Had e world assumed the responsibilities incident a World Peace Order, some twenty-three ears back—instead of falling back into sloth nd indifference—we might be enjoying a more niversal "Merry Christmas." With all of our ills, we failed to develop a high sense of sponsibility. Instead men want things and ore things. We want our rights and privi- ges protected. But just remind us that new pportunities call for increased responsibility nd obligation and then watch us sigh and ump. We speed up, get into a jam and then orn everyone else for doing the same thing. We create a great poem, write books, compose usic and yet fail to produce leaders that ommand universal respect and confidence. nce there was a man who said he was "born genius." But as no one has yet located his ost office, it is assumed that he was "still orn." Jesus took on responsibility gladly hen he said to Pilate: "For this cause I was orn into the world."

FIRST in Quality

● "Quality First" is the keynote of "The Service Hymnal"—Quality in Tunes, Hymns, Scripture Readings, Paper, Printing, Binding. Mail coupon *today* for sample copy. See for yourself what blessings the adoption of this surpassing hymn book for every service and every need will bring your church.

Special Features at Low Price

Nine outstanding features distinguish this hymnal. Investigate their worth and importance to you.



THE SERVICE HYMNAL

Contains spiritual treasures of the centuries. Edited to provide music and scripture readings for every Sunday, every season, special days and all occasions. First classified hymnal to be completely orchestrated. Lacquered cloth binding, tarnish proof gold stamping; price only $60 a 100, not prepaid.

Mail Coupon for Sample Copy

HOPE PUBLISHING COMPANY
ESTABLISHED 1892
only the best in song books

5701-T West Lake Street — Chicago, Illinois

Please send returnable sample of "The Service Hymnal" and Free folder of "Finance Plans" for securing new hymnals at no budget increase.

Name _____ Official Title _____

Address _____

City _____ State _____

Church and Denom. _____ Membership _____

Pastor _____ Address _____

BOOKS! BOOKS! BOOKS

The Man Who Found Christmas
The Bible for Today
Bypaths in Greek New Testament
Introduction to Old Testament
The Liberated Bible
Voice of the Devil
Layman's Greek Testament
Putting Our House in Order
Now We Must Choose
God's Purpose in This Age
We Are Not Divided
Hymns and Hymn Writers
Middle East

THE MAN WHO FOUND CHRISTMAS
By Walter Prichard Eaton. W. A. Wilde Co., Boston, Mass. 62 pp. Cardboard bound.

An altogether delightful story about a man who yearned for the old-time type of Christmas, and who had lost it through absorption with the sophistications of New York City life. "That Christmas spirit of those (youth) days, can it not be found again? Is one foolishly seeking a lost Eden to search for it?" This is the question he ponders, so he buys a railroad ticket to a little town, entirely unknown to him, and goes there in search of Christmas. There he regains his confidence in man, renews the spirit of youth, and finds not only Christmas, but a lovely lady as well!

Here is a story to give to one who seeks to regain the "Christmas" he has lost in the wrappings of the festival. It makes a lovely story to read to anyone; it can be used to illustrate a Christmas sermon; it will deepen the significance of the day.

It is bound in a gay holiday cover and makes a welcome Christmas gift. —*Gordon W. Mattice.*

THE BIBLE FOR TODAY
Edited by John Stirling. Illustrated by Rowland Hilder and other Artists. Oxford University Press. 1255 pp. $5.00.

In a day when all of the established certainties of life seem to be shaken and the moral and ethical foundations of society appear to be in the process of dissolution there is an imperative need to see these values from the viewpoint of their eternal quality as well as in the light of their immediate necessity for the present hour. Nowhere is this so clearly demonstrated as in the Bible. We have had countless editions of the Scriptures which have attempted the former task. There have been some which have pointed the way toward making the Bible a book of the hour. John Stirling in his new edition of *The Bible for Today* does both, and does each admirably.

The emphasis in this new edition, however, is on this latter method of viewing the Scriptures. John Stirling makes the Bible as contemporary as tomorrow's headlines. Here the Bible is "news"—news for the present world of God's eternal plan, news which, when seen aright, is as fresh as the latest press despatch.

This is a Bible and a commentary in one. In brilliant, illuminating and often poetic prose Mr. Stirling introduces his reader to each portion of Biblical text with a brief commentary essay which evokes an appreciation of the passage and leaves the reader to dream upon the implications of its deeper meanings for his own life an the world of today.

The editor of this work has been laboring at his tas for over twenty years; he is the author of *An Atlas the New Testament* and closely associated with the pu lication of the *Child's Bible* and the *Study Bible.* H was the Managing Editor of the *Outline of Christianit The Bible for Today* sprang from an incident which o curred the moment he entered the City of Jerusalem wi General Allenby's army, as a British Chaplain in t first World War. —*Paul D. Leedy.*

BYPATHS IN THE GREEK NEW TESTAMENT
By Kenneth S. Wuest. Erdmans. 123 pp. $1.00.

In this little volume the teacher of New Testame Greek in the Moody Bible Institute finds light cast up much in the New Testament from the inscriptions foun on the sites of ancient civilizations, covering a peri from 332 B.C. to A.D. 313 and from the papyri found Egypt and dating back, the oldest of them, to 2600 B. These inscriptions are in the common Greek of the Ne Testament. He shows us that the word translated "su stance" had a technical meaning in the business wor of the first century. It was the deed of title, and the verse becomes "Faith is the title deed of thin hoped for. Another article casts light on the deificati of the Emperor and helps in understanding much in t Revelation and also the lordship of Christ. There much that the preacher can find available for illustrati material and for emphasis in many of the texts selecte The book is to be commended especially to those witho a knowledge of the Greek. —*Wm. Tait Paterson.*

INTRODUCTION TO THE OLD TESTAMENT
By Robert H. Pfeiffer. Harper & Bros. 838 pp. Appendice indices and bibliography. $4.00.

Until now there has been no comprehensive introduc tion to the Old Testament in English. This book fil that need in an admirable manner. It deals with th religious interest, the literary interest, the historical an critical interest, the history of the canon, the texts an versions, and a consideration of the separate books. Spac would not permit more than mention in short form c the apocrypha. The selected bibliography is both exte sive and comprehensive, really in itself an excelle piece of work. The book is written in such a manne that it conveys value to those unfamiliar with Hebre Aramaic, Greek, etc. This in itself is an excellent poin because the study of the Semitic languages in particula is ceasing to be required in our seminaries. Hebre

ds are printed with English letters, and one does miss Hebrew characters. But that is a very minor point. here are many fine things which might be said of book, but it will be necessary to mention only a It marks another step in freeing American scholar- from foreign influence, and that is a good thing. le it is the only fairly complete and comprehensive oduction to the Old Testament, it is done in an erstanding and sympathetic manner which makes the nsive scholarship and learning serve the purpose of ing across to the student or reader the ideas and clusions of the author; this, in itself, is to be highly mended. His treatment of the law and of the proph- is worth serious consideration; I like especially his tment of Amos, as well as other prophets.

n the space available for this review one may be in ger of being over enthusiastic. But without stretching nts one may easily say that this book is as manna n heaven to scholars, students and clergymen, as well others interested in the Old Testament. In rare form ombines extensive learning with a fine and readable e. It covers the field, and it does it better than one y find anywhere else. Without a doubt this book uld be in the hands of every person who is in any se at all interested in the Old Testament. I have gone ough many volumes on the Old Testament but I have er found one that contains as much learning, under- nding, comprehension as this one; nor have I found as complete and as well written. It is a book to be ured, studied, read and kept. —*W. R. Siegart.*

E LIBERATED BIBLE
mpiled by Shepherd Knapp. Fleming H. Revell. 286 pp. 2.50.

his is a most interesting work. The author, a min- ir in Worcester, Mass., has arranged "all the more ential content of the Old Testament, both thought and rative, in a form which brings together the parts that thought belong together, and which shows the inter- ation of the groups of passages thus assembled." He set out five books: "Human Raw Material For Re- on To Shape . . . . The Happiness of Unquestioning th. . . . An Old Testament Wonder Book. . . . Grop- In The Dark. . . . The Emergence Of A Deeper ith." Each book is divided into chapters: Book I— an's Personal Life . . . Man's Family Life . . . n's Community Life . . . Man's National Life." The pters are in numerous sections: "Man's Personal e—Youth and Age; Wisdom and Folly; Sloth and lustry"; etc. The volume demonstrates a most valuable thod of Bible study and will be of high value to nisters and all church workers.—*Wm. Tait Paterson.*

E VOICE OF THE DEVIL
G. Campbell Morgan. Fleming H. Revell. 63 pp. 75 cents.

From "blitzed" London Dr. Morgan sends this little ok. It is an expository and forceful study of the wer of evil personified as shown in the Bible and re- aled in the life of man and in world events of our y. Satan speaks three times in the Scriptures, to Eve, God concerning Job, and to Jesus. The closing chap- is a study of James 4:7. There is a literalism in ny places with which some will not be in agreement, t there is also a scholarship and an evangelical fervor at attracts and challenges. —*Wm. Tait Paterson.*

OTES FROM A LAYMAN'S GREEK TESTAMENT
Ernest Gordon. Boston. W. A. Wilde Co. 371 pp. $2.00.

The author is the son of the beloved Rev. Dr. A. J. ordon of Boston. He brings to this volume much of same fine Christian spirit of his famous father. This lume is unique in that it is the work of a layman with knowledge of Greek. It represents the result of years prayerful and devout study of the New Testament

NO OTHER COMMENTARY So Complete...at any price

Only $1.00

● Higley's 1942 Commentary is better than ever. Its 22 outstanding features are indispensable to teachers and advanced students. Based on the International Uniform Lessons. True to the whole Bible. Definitely evangelistic. Spiritual. Truly—a complete teacher! Money-back guarantee.

320 pages, nearly 300,000 words, cloth bound, attractive jacket. Price: only $1. Order from your bookseller or direct. Write for Big FREE catalog of "Master Line" Sunday School Supplies.

THE HIGLEY PRESS Dept. E **Butler, Ind.**

UNION LESSON HELPS

on the International Uniform Lessons

SAFE TIME-TRIED

are based squarely on the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa.

Big PROFITS *for Your Organization*

Our special offer to church societies, clubs and other women's organizations will provide ample funds quickly, easily, pleasantly. Let us tell you how the sale of Gottschalk's Metal Sponges, under our successful cooperative plan, has solved the financial problems of thousands of women's organizations. Write today for particulars. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila.

Gottschalk's
METAL SPONGE

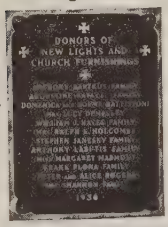
New York's Friendliest Hotel

Convenient location; quiet, spacious rooms; friendly, attentive service make the Prince George New York's outstanding hotel value.

1000 Rooms with Bath
Single $2.50 to $4.00
Double $3.50 to $7.00
Geo. H. Newton, Mgr.

Prince George Hotel
14 East 28th St.
New York

Hillgreen, Lane
& Company
★
ORGAN ARCHITECTS
AND BUILDERS
★
Alliance, Ohio
Established 1898



BRONZE
CHURCH
TABLETS

Distinguished, individual designs in all sizes for every purpose. Request our Illustrated Booklet.

•

Send us wording and specifications for

FREE SKETCH

and quotation—no obligation.

INTERNATIONAL TABLETS

36 East 22nd Street, New York, N. Y.

PLAN NOW for CHRISTMAS

A large sample packet of attractively printed Christmas supplies is awaiting you!
It contains an unusually fine assortment of pastors' personal greeting cards, Christmas announcement folders and bulletins, collection envelopes, pastors' Christmas gifts calendars and many other printed aids for the Christmas season.

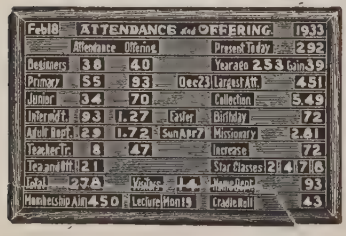
Write today for your sample packet. It's Free

THE WOOLVERTON PRINTING CO.

117 EAST 4TH ST. CEDAR FALLS, IOWA

Perhaps we can save you money on your next printing order. May we quote you!

Start the New Year with
Sunday School Score Board



Every Member Present Every Sunday Write for the Plan

Everything for the Church Christmas Plans in Catalog free

WILLIAM H. DIETZ, 10 S. Wabash, Dept. 40, Chicago

with the aid of the same Greek text his father used. All through the book ideas meet the student. It is full of suggestive material.

It would be of great value to Sunday School teachers, laymen in general, and pastors who know no Greek. But I believe that those who do know Greek will find many helpful suggestions through the volume. It is an unusual book, but one which should prove valuable and helpful in New Testament study.—*W. R. Siegart.*

PUTTING OUR HOUSE IN ORDER
By a group of English churchmen. Longmans, Green & Co. 130 pp. $1.25.

This is a sequel to Men, Money and the Ministry. It is a frank facing of facts and conditions in the Anglican Church, with prayerful and well considered plans and programs for improvement. One is struck with the willingness to face conditions as they are and the fine Christian spirit in which plans for improvement are presented. These churchmen feel that the Church should reform itself, the better to Christianize the world.

Some of the conditions are peculiar to the English Church. But Americans could learn much from this study. On the other hand the English could learn much from the American Church.

With men like this willing to face facts and willing to work out the salvation of the Church, its future is assured. I recommend this book to the careful consideration of every churchman. Perhaps a study like this is long overdue for us. —*W. R. Siegart.*

NOW WE MUST CHOOSE
By Henry N. Wieman. Macmillan. 245 pp. $2.00.

It is not peace or war that the professor of the philosophy of religion in the University of Chicago discusses in this volume, although one may do his own reading between the lines. It is what he considers "the basic problems of our democracy." We must rethink our democracy, its source and goal, the way it works, the genius of the people, and establish a revised and rebuilt faith for democracy. In the early decades of our history with its far-flung frontier and its never-ceasing opportunities, the flaws and dangerous elements in our American way of life did not reveal themselves or at least did not threaten seriously. Today, however, there is a threat of disaster and we must make up our minds as to purposes and procedures in our democracy. Few readers will agree fully with Dr. Wieman, but he has given us a great book. It might have been greater had it been written for the common man, in the vernacular, but then it would not have been Wieman.

—*Wm. Tait Paterson.*

GOD'S PURPOSE IN THIS AGE
By John H. McComb. Fleming H. Revell. 93 pp. $1.00.

The minister of the Broadway Presbyterian Church New York, is a fundamentalist and does not care who knows it. He has "not shrunk from controversy" and there is argument, plenty of it, in this little book. Nevertheless, there is much in it that needs to be said in our day, and he says it forthright and bluntly. One supposes that it is a series of sermons and the first one gives title to the book. "God's primary purpose in this present age is to take out from the Gentiles 'a people for his name,' or, in other words, to form the Church of Christ; to demonstrate His power to protect and provide for His own who are living in a hostile world; to demonstrate man's inability to run this world without Him; to demonstrate the folly of opposing Him, or attempting to thwart His plans." The other chapters deal with doctrines dear to the heart of fundamentalists, and many other Christians. —*Wm. Tait Paterson*

WE ARE NOT DIVIDED
By John A. Hutchison. Round Table Press. 336 pp. $3.00

The author, who is not especially identified, tells "the

and earnest effort to give the Protestant churches greater strength which could be had through unity."

story begins with Zinzendorf in Pennsylvania and ies through to the Federal Council of the Churches hrist in America. He then discusses the work of Council in the years since, its trials and discords, ccomplishments and its failures. It is an interesting , well told, and will lift up the hearts of Protes- s who believe in the essential unity of the church. re are still problems and work ahead of the Council the writer elaborates on them in his last chapter.

—Wm. Tait Paterson.

MATIZED STORIES OF HYMNS AND HYMN WRITERS
rnest K. Emurian. W. A. Wilde Company. 304 pp. $2.00.

ixteen chapters in this book tell the story of the t hymns of as many authors. Incidents concerning writers, and the needed dates, are also supplied. indicated by the title, the various stories are drama- l. Ministers will here find material for sixteen Sun- evening services. Others interested in presenting n features before public audiences will be apprecia- of the guidance which this volume gives, and will grateful to the author for the work which he has e.

acts are gleaned from the standard works of Mc- chan, H. Augustine Smith, C. S. Robinson and others. h chapter contains enough material for a service of roximately one hour. Definite and needful directions presentation are supplied; and the historical back- nd of the hymns used is furnished.

ivid impressions will be made on those who witness e dramatizations which they will long remember. nceforth they will be grateful to both the author and ticipants for the realistic pictures.

he publishers have done their part to make this k one of delight.

—William J. Hart.

DDLE EAST
H. V. Morton. Dodd, Mead and Company, New York. 74 pages with maps and sepia illustrations. $3.00.

There ought to be a law to prevent the publication of h an alluring book of travel at a time when it is ossible for men to visit the lands so vividly and itingly described in its pages. This is a record of ent travel—in the months immediately preceding the break of the present war—in Egypt, Palestine, Iraq, rkey and Greece. Some of the material of Mr. Mor- n's other three books on this portion of the world used, but always to advantage, and there is a wealth new material, particularly about Greece and Turkey. ere would be no better companion to take on a Medi- rranean Cruise than this volume, whether the cruise made, as used to be done, on a palatial ocean liner, as is the case today, in an armchair within one's n library. To those who have never been to the ear East, the magical style of Morton gives a true ture of the people, the places and the atmosphere of ear East lands; to those who know the countries de- ribed in the book, there is an immediate re-creation sounds, sights, and smells with all the attendant scination. As is the case with Morton's former books, ere is more attention to the religious side of life, and Christian monuments than one sees in other books, e entire being presented so as to interest the Bible udent and Christian leader not more than it would terest the reader concerned with other elements of ulture. Its literary beauty is equal to the value of the formation presented in its pages. The book contains aps that add to its practical use, and its photographs, produced in full page sepia tints add greatly to the tractiveness of the volume.

—Charles Haddon Nabers.

CHURCH FUNDS

Rich Line Christmas Cards bring large profits in Church funds.

14 Money-Making Box Assortments

Sell famous "Richline" 21-Card Assortment at $1. You make 50c. Also Religious, Etching, Humorous, Gift Wraps, Everyday, etc., assortments. Full or spare time. Experience unnecessary. START NOW with a line that is complete. Write today for samples on approval.

50 CARDS $1 with name imprinted

15 years of satisfactory service.

The Rich Company
2706 McGee Kansas City, Mo.

MODERN BOOKCASES for the MODEST BUDGET

Lundstrom IT GROWS WITH YOUR LIBRARY

SECTIONAL BOOKCASES

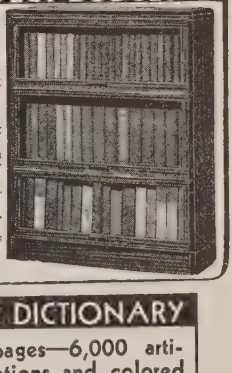
$4.25 and Up—per Book Section with Door

DIRECT FROM FACTORY
On Approval at 40% Saving

Portable — Fits any space. Receding doors for protection and convenience. Made in many Designs, Woods, and Finishes. Endorsed by Over 250,000 Users. Send for new Catalog No E121

C. J. LUNDSTROM MFG. CO.
Little Falls, N. Y.

Makers of Sectional Bookcases for the Better Homes and Offices since 1899. New York Showroom, 130 West 42nd St.



DAVIS BIBLE DICTIONARY

Contains 856 pages—6,000 articles—229 illustrations and colored maps. Meanings, pronounciations, locations, genealogies. It attains completeness, accuracy and brevity in a single volume.

Cloth bound, $3.00

THE WESTMINSTER PRESS

PHILADELPHIA . . . Witherspoon Building
NEW YORK . . . . . 156 Fifth Avenue
PITTSBURGH . . . . . Granite Building
CHICAGO . . . . . 8 South Dearborn Street
LOS ANGELES . . . 311 South Spring Street

Josephinum **CHURCH FURNITURE**

Architecturally and Ecclesiastically Correct

• Pews • Altars
• Woodcarvings
• Pulpits • Lecterns
• Wainscoting of
Artistic Excellence

Consult Our Planning Department Without Obligation

THE JOSEPHINUM CHURCH FURNITURE CO.

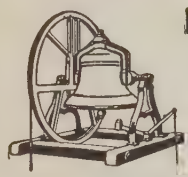
Dept. E. Columbus, Ohio
"Craftsmen in Wood Since 1884"

Lectern

"THE SANITARY" Individual Communion CUPS
Convenient, Noiseless and Sanitary
The individual communion service permits an impressive ceremony. We introduced individual cups. We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for free Catalog with quotations.

SANITARY COMMUNION SERVICE
Box 396-Dept. E. Rochester, N. Y.

Choir and Pulpit
GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois


MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

CLERGY and CHOIR APPAREL
ALTAR LINENS, EMBROIDERIES
MATERIALS BY THE YARD, TAILORING
Send for our new Catalogue
J. M. Hall, INC. 417 FIFTH AVENUE NEW YORK

See a Gospel sound film and be convinced of its effectiveness in presenting God's Word. Send today for descriptive booklet.
C. O. BAPTISTA FILMS (Dept. 13)
325 West Huron Street
Chicago, Illinois

Beautify Your Church
WITH
Manitowoc Fine Furniture
Write for Drawings and Prices
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 12 Waukesha, Wisconsin

COMFORTS OF RELIGION
may be lost when you need them most through torturing doubts. Insure your peace of mind against doubt and unbelief by a course in the fundamentals of religion. Send only 25c for outline and sample lesson of HOME RELIGION COURSE.
Richard F. Hammons, Teacher of Divinity
4712 North Avenue Chicago, Illinois

EDITORIAL—*Continued from page 615*

There are times, you mused, when much knowledge may be more dangerous than a little. There are times when, in very truth, innocence can be bliss enough.

Such a time has come when one's thoughts are being transported back to the Judean hills as a distant choir sings out from your radio "Silent night, Holy night. All is calm—" and "Good news from Heaven the Angels bring" only to have the announcer cut in with, "We interrupt the Westminster Choir program to bring you a bulletin which has just come in over our direct wires from Moscow." The excited, breathless reading of the bulletin being completed, the super-efficient radio control smoothly fades out the war news and as smoothly fades in the Choir, which is still singing, "Make Thee a bed, soft, undefiled within my heart, that it may be a quiet chamber kept for Thee."

How can such things be? Nor are we jarred out of our normally mute complacency, for we are grown immune to such things.

True, one may escape neither knowledge nor responsibility by turning to the deep wilderness, but he is blind who fails to find there a new high in living, for which to strive, a high in the simple joys of the simple life we have increasingly ignored in our ceaseless drive to "better" our conditions of life. As though better conditions of life depended upon things! mere things ground out in bulk by mere machines! Souls are no line-production commodity from the engineer's drafting-board. It is to laugh at our stupidity!

To simple folk in the Judean hill country the Angelic host first sang of "peace on earth, goodwill toward men", and not without reason. They alone are unincumbered with things for which men strive, in which men see values that are never there. I reckon the simple folk we find far back in a calm and peaceful wilderness, know more about peace and goodwill than any part of a bulletin-spattered, radio-punctuated world, where hymns of joy and hope and peace are faded out, man-made hymns of hate and horror and hell faded in with super-mechanical perfection and finesse ever can.

Soon I shall lift my eyes again, unto the hills and the weary soul of me will be lifted by them. Let your eyes be turned unto the hills, for it is from thence that cometh your help.

RAYER MEETING

National Judgment

Have young people decorate with National colors, display Christian Flag in Chancel, also large Bible, lighted by candles. Assign reading to three young people, (1) *Isaiah* :2-15; (2) *Isaiah* 1:16-31; (3) *Isaiah* :2-22 *through* 3:12. *These readers should be dressed in gowns, white preferably. Each may be accompanied to the Chancel steps by two candle-bearers*)

Invocation: "Come, my people, enter thou o thy chambers, and shut thy doors about e: hide thyself as it were for a little ment, until the indignation be overpast."

Hymn: "Lamp of Our Feet, Whereby We e."

Scripture: Isaiah 25: 1-12 through 26:9. *esponsively*).

Hymn: "Watchman, Tell Us of the Night."

Readers: (Scripture assigned and rehearsed outlined above, with one stanza of "Bright- and Best of the Sons" sung between dings by soloist, or young people's choir).

Pastor: (read Isaiah 2:12-16).

Hymn: "Holy Father, Thou Hast Given."

Meditation: "When Isaiah called upon his ople to hide themselves in the haven of 's love, he was standing, as a prophet, in the midst of national judgment which he saw coming upon Israel as esult of her sins. Agents of destruction (Chapter 27) ld fly upon Israel. Who could endure the evil day in ch these ferocious enemies would be allowed to have r way? Only he who had entered into his chambers and t the doors about him, and hid himself in the God his salvation. Hidden by God in earnest, effectual, ieving prayer, God's people would be safe. At least remnant of them would live to see their destroyers troyed, and would live to see a striking demonstration the truth that God causes all things to work together good to them that love Him.

"Hidden by God in prayer! We are not advocating hdrawing from this evil world into some cloister, there spend lives in prayer and meditation, but rather to llow Isaiah's counsel to surround our souls with the ong walls of prayer so that God's grace may enable to stand fast in these evil days and, by our example, r testimony, our quiet but effective Christian influence, prove a blessing to others."

Hymn: "Lord, When We Bend Before Thy nrone."

Prayer: (For each individual present, for ose who might have come, had not routine terests prevented, for those leading com- unities, nations, the Church, to bow heads in ayer for forgiveness, for understanding, and tter men and women).

Hymn: "When the World Around us nrows."

Benediction.

The Bible, The Christian Believer's Guide to Life Immortal

(*Display Bible in Sanctuary, flanked by candles.*

Electric Lighted

CHURCH BULLETINS

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

THE ASHTABULA SIGN COMPANY
Dept. E Ashtabula, Ohio

Money For Your Treasury
Over 1,500,000
Sunflower Dish Cloths
were sold in 1940 by members of Sunday Schools, Ladies' Aids, Young People's Group, etc. They enable you to earn money for your treasury, and make friends for your organization.
Sample Free to Official
SANGAMON MILLS — Est. 1915 — Cohoes, N. Y.

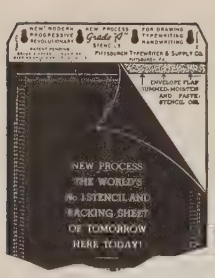
PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 104 years of service to the church and clergy 1941
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

RAISE MONEY WITH
A MILE OF PENNIES
NICKELS DIMES
EASY TO GET
Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Samples and Prices.
THE HARRISON CO. UNION CITY, IND.

Pipe Organs
AUSTIN ORGANS, INC.
HARTFORD, CONN.
Inquiries Welcomed

FOLDING CHAIRS
Brand-New Steel Folding Chairs
Full Upholstered Seat and Form-Fitting Back
Rubber Feet
Send for Sample $19.50 a Dozen
REDINGTON CO. Dept. 89 Scranton, Pa.

MITE BOXES
For Missionary and Special Offerings. Catalog free. Samples of various styles sent on receipt of 25c.
Edwards Folding Box Co.
Manufacturers of Folding Paper Boxes of All Kinds
27 N. 6th St. PHILADELPHIA



"NEW PROCESS"
Stencils and Backing Sheets
NOW ONLY $2.15 per quire
of 24 boxed
5 Quires $8.75 Prepaid. 30 Day
Money Back Guarantee. Name
Machine. Size.
AGENTS WANTED
Pittsburgh Typewriter
Supply
E336—4th Av. Pittsburgh, Pa.

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP

ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 324 1701-1703 Chestnut Street, Philadelphia, Pa

OUT-OF-PRINT and Hard-to-Find BOOKS
supplied. Also family and town histories, magazine back numbers, etc. *All subjects, all languages.* Send us your list of wants—no obligation. We report promptly. Lower prices
Religious Books a Specialty
We also supply current books at publishers' prices, postpaid. *We buy old books and magazines.*
AMERICAN LIBRARY SERVICE
117 W. 48th St., Dept. 615, New York City

CHURCH EMBROIDERIES
Bible Markers
Super-Frontals
STOLES—CHOIR GOWNS—CAPS
BRASS GOODS — SILK FLAGS — BANNERS
WM. LEHMBERG & SONS, Inc.
138 N. Tenth St., Philadelphia

WICKS
fine small
ORGANS
HIGHLAND · ILLINOIS · *Dept. E*

CHOIR GOWNS
PULPIT VESTMENTS
Hangings-Ornaments-Fringes
Furnishings and Supplies
CATALOG. FREE ON REQUEST
The C.E.WARD Co. New London, O.

BELLS CHIMES PEALS
Write for literature. Address Dept. 45
McSHANE BELL FOUNDRY, Baltimore, Md.

Arrange for the dedication of any new Bibles in the membership, especially those being presented to men and women in the Nation's Service. Assign questions about the history of the Bible to members, such as number of books, Old and New Testament translations, work of American Bible Society, languages.)

Invocation: "Praise waiteth for Thee, God, in Zion; and unto Thee shall the vow be performed."

Psalms 24.

Hymn: "Come Thou Almighty King . . .

Scripture: I Peter 1:3-25.

Hymn: "Thy Word is Like a Garden, Lord

Pastor: After brief prayer, call on those to whom questions were assigned to give answer. Permit, invite or urge members who have been blessed especially through reading and faith in God's Word to testify. Pastor urge all members to engage in reading and study of Bible. Ask for volunteers for teaching classes.

Hymn: "O Word of God Incarnate."

Meditation: "Let us ever remember, and humbly and gratefully acknowledge, that the gift of God's Word in the form of the written Bible is made possible through the will of God, and not of men. Fierce opposition was manifested throughout the history of Christendom to the spreading of God's Word among men. It required courage, devotion to duty, and unwavering faith to do battle against these odds and to continue in the work. But God, who had promised, "As thy day so shall thy strength be," was ever present to endow His chosen instruments with the necessary abilities and fortitude to bring their task to a successful completion.

"To Him we give unceasing honor and praise, beseeching Him to fill us with unwearying appreciation and hunger for the Word and to hinder our enemy from sealing the open Bible again as they succeeded in doing during the Dark Ages."

Prayer: (Especially for the desire for study and practice of God's Word, as a foundation for wisdom and guidance during the present world chaos, so that the world of men bequeathed to our children may be more according to that which Jesus Christ, Our Lord, can among men to bring.)

Hymn: "Holy Father, Thou Hast Given."

Benediction.

III. God Comes To Walk Among Men

(*Christmas decorations, entire Sunday School should be present, with special assignments of readings, Christmas Songs, etc. Gifts of food, clothing, and money, should be deposited before the manger scene, later to be distributed to those in need. If there are Orphan children near enough to invite as guests, the invitation should be extended by the Children of the Parish, and assignments for singing and recitations should be assigned to them also, in order to make them feel a part of the service.*)

Invocation: "Who shall not fear, O Lord and glorify Thy Name, for Thou only art Holy for all the nations shall come and worship before Thee."

Hymn: "Good Christian Men, Rejoice."

Scripture: Matthew 1:18-23. John 3:16.

Hymn: "As With Gladness, Men of Old."

Children's part: (Recitations, singing, gifts).
Hymn: "Hark! the Herald Angels Sing."
Meditation: "God might have made Himself own to man by means of a great voice, king from the sky. Instead, He gave us the Lord Jesus, Babe of Bethlehem, the boy of Nazareth, the teacher of lee, the man of prayer in Gethsemane, the Crucified our, the Risen Lord, the sender of the Comforter, Hope of Man throughout all ages.
Men saw God in Jesus, they heard the voice of God ugh Jesus, they learned God's Will through Jesus, learned the aim and purpose of God for man. How eful we are that God chose this method of making nself known to us.
God may grant us forgiveness of our sins, renew strength for right living, simply by speaking to us in oice of His choice, and His choice is the Babe of lehem, whose coming we commemorate now. By ning the teachings of Jesus, as He unfolded them ugh His years among men, we are assured of Eternal , according to the measure His Teachings are put meaning through daily life.
Hymn: "Joy to the World! The Lord Is me."
Prayer.
Benediction.

Watch Ye, and Pray

Invocation: "Jehovah is my portion; I have d that I would observe Thy words. I en- ated Thy favour with my whole heart: Be rciful unto me according to Thy Word."
Hymn: "O Come, All Ye Faithful."
Scripture: Joshua 1:6-8. Matt. 26:38-41. rk 13:33–14:38. Col. 4:2.
Hymn: "From the Eastern Mountains."
Meditation: (Read again Joshua 1:6-8). ese words were spoken to a wandering tribe, nding on the threshold of a new land, with a new oppor- ity for their immediate acceptance. Like all of God's vidence, it was a challenge to faith and courage. Thus s each new year open before us.
. There were obstacles and dangers; but there was an unseen Helper. The blending of human effort and ine inspiration is still a partnership for each new year. d will do His part; but human cooperation must be dial and loyal. When Abraham Lincoln left his home of Springfield to assume the larger responsibilities President, he asked that his fellow citizens should k the Divine aid in Prayer for him. But he did not er as to careful plans and courageous approaches for ry task.
II. The New Year has uncertainties because of untried hs and unexpected experiences. God's law and rist's example may be our guide—even as the ancient w was commended to Joshua.
III. The success offered may not be exactly as we may ticipate; yet it will be adapted to our abilities and ult in satisfaction of essential needs. Joshua exper- ced some failures long ago; because there was selfish- ss in the tent of Achan. Every man in his place n victory at Jericho. So the Master's call to everyone personal loyalty will bring results today. God hts for us, when we are fully surrended to His Will d purpose.—*Claude R. Shaver, Dakota, Ill.*
Hymn: "O God of Mercy, God of Might."
Prayer: (Especially for complete dedication the will of God, in the coming year, through votion, study, penitence, communion, stew- dship, brotherhood).
Hymn:"The Voice of God is Calling."
Benediction.

GOWNS for PULPIT and CHOIR
The BEST of THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500 schools, colleges, churches and seminaries.
Write for catalog.
McCARTHY & SIMON INC.
Established 1912
7-9 WEST 36TH ST. NEW YORK, N.Y.

AGENTS WANTED
To sell Bibles, Testaments, Books, Plaques, Calendars and Cards. Write for our New Wholesale Catalog and terms
THE JUDSON PRESS
1107 McGee St. Kansas City, Mo.

COMMUNION TABLES
Beautiful Designs in Richly Carved Wood. Splendid For Memorial Presentation. Priced from $25.00 upward. Booklet of Designs Submitted On Request.
REDINGTON COMPANY, DEPT. 500. SCRANTON, PA.

Boncolor Christmas Kodachromes
(reproductions from hand-colored slides)
"Christmas Story from Famous Paintings, 20 slides, $7.50.
"Christmas Carols", two carols, $7.50.
"In the City of David"—a complete Christmas program for Church or Sunday School. Black and white. Double frame, $3.50; single frame, $3.
BOND SLIDE COMPANY Dept. E
68 W. Washington St. Chicago, Ill.

BUSY PASTORS ASSISTED
SPECIAL SERMONS: A secretarial service bureau in the preparation of Speeches, Discourses, Articles, Treatises to definite requirements - Moderate rates- Experience over 25 years.
AUTHORS RESEARCH BUREAU
516 Fifth Avenue, New York City

Church Windows
ST. JOSEPH ART GLASS WORKS
802-808 N. Second St., St. Joseph, Mo.
Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass
Send us the sizes and shapes of your windows and we will submit quotations

Communion Cups
Send for Folder and SPECIAL OFFER at low prices. Glasses $1.00 Dozen. Tray and 36 glasses $6.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc.
Thomas Communion Service, Box 1212 Lima, Ohio

CHURCH PEWS

Since 1869

Our pews excel in beauty, comfort and fine workmanship. Every architectural style. See them before you buy. All types of Church Furniture built to order. Catalog on request.

Keltner Mfg. Co., 79 Main St., Ashley, Ohio

BRASS ALTAR FIXTURES

Crosses. Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request.

J. P. Redington & Co., Dept. 800, Scranton, Pa.

PUBLIC SPEAKERS ! !

Let us prepare your sermons, speeches, lectures, articles, essays, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered.

Circular FREE on request

Continental Writers' and Speakers' Bureau

705 Railway Exchange Bldg. Montreal, Canada

PIPE ORGANS

OF FINEST QUALITY

Built in All Sizes

Write Us

A. J. SCHANTZ SONS & CO.

Established 1873 Orrville, Ohio

PULPIT FURNITURE

Chairs, Communion Tables
Baptismal Fonts, Etc.

Fine furniture at factory-to-Church prices. State your needs.

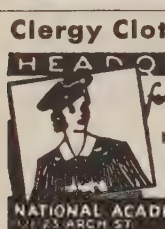
DE MOULIN BROS. & CO.

1116 South Fourth St.
GREENVILLE, ILLINOIS

Clergy Clothing, Cassocks

HEADQUARTERS for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE



NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.

1821-23 ARCH ST. PHILADELPHIA, PA.

DeLONG & DeLONG

CHURCH and SUNDAY SCHOOL FURNITURE

1505 RACE STREET, PHILADELPHIA, PA.

Candlelight Service

(Continued from page 604)

Noue;" Germany offers Luther's Cradle Hym "Away in a Manger," "Silent Night," "Har the Herald Angels Sing," "In Dulce Jubilo and from the early medieval music of t church comes "Adeste Fideles," "Temp Adest Floridum," and "Veni Immanuel." F an anthem much is available from the gre masters: Handel's "The Messiah;" Dmitri Bo tyniansky, "The Cherubim Song;" Pietro Yo "Jesu Bambino" and "Lo! How a Rose E' Blooming" from Praetorius. These compos tions all belong to the service in honor Christ's Nativity.

Finally the spoken word. Whenever possib let the service proceed without announc ment. Confine your speaking to leading t worshippers to the manger of Bethlehe There is nothing more beautiful in its sir plicity than the Nativity Story as related Saint Luke. Let the prayer be phrased keeping with the spirit of the hour. I ha found it best usually to forget about the co ventional sermon in this type of service. you must preach, do it by telling one of t great Christmas stories. There are many them: "The Other Wise Man," "The Lo Word," "The First Christmas Tree"—all Henry van Dyke; "The Christmas Carol," Charles Dickens, and many others. Everyo knows them, of course, as everyone knows t Scripture; but they are always worshipful, well told.

After years of experience I have learne a lot about candlelight services. Never perm the lights in the church to be switched o even during the organ postlude. It is a *candl light* service. Keep it so until the last worshi per has left the sanctuary. White candles a always best. I frequently call attention to t color of the candles. White is emblematic innocence and purity. No other color is better keeping with the spirit of the Christma tide. Some pastors try red or blue candles emphasize the Trinity group. It detracts. L the differentiation be marked by the length the tapers. The Trinity tapers are always t longest of any in the church. I have al found an early evening, or preferably a la afternoon hour, to be the best time for th type of service.

Finally, consider the service in its entiret It can be made a hallowed hour of rare beau in worship, and an experience in Christia loveliness that your people will look forwa toward experiencing from year to year Christmas time draws near.

THE ANNUAL INDEX, Volume XLIII

January 1941 through December 1941

GENERAL

nt 617, 618, 651
rtising 69, 72, 250, 509
versaries 70
Semitism 38
Day 251
tects 193
stice 239, 279, 551, 557, 564, 566, 584
adance .. 9, 134, 368, 437, 511
alaureate 318, 417
ism 416, 617
tudes 222
187, 315, 346, 412, 556, 609, 616, 642, 652
Reviews 42, 100, 161, 223, 283, 343, 389, 434, 483, 538, 586, 646
Scouts 34
herhood 388, 412, 426, 457, 515, 522, 635
tin Board 249, 253, 309, 365, 410
illes ... 29, 250, 316, 603, 613, 616
racter and Hardship 29, 36, 85, 108, 136, 152, 210, 248, 250, 301, 572, 584
ldren .. 301, 313, 315, 320, 7, 332, 337, 338, 347, 512, 536
ldren's Sermons 29, 88, 148, 208, 272, 331, 426, 470, 524, 575, 633
stmas 19, 368, 603, 605, 614, 623, 633, 652
rch Building ... 193, 254, 368
rches ... 9, 299, 311, 460, 480, 559, 611
rch Fires 192
rch Grounds 331, 554, 555, 562
rch Methods .. 17, 69, 131, 190, 250, 310, 366, 411, 458, 509, 561, 616
zenship 7, 92, 118, 359, 361, 366, 371, 384, 387, 458, 479, 481
mencement..324, 482, 566, 572
mmunion Sermon 421, 568, 570
secration 535, 566
version .. 72, 79, 195, 243, 245, 310, 331, 382, 499
peration and Happiness 98, 33, 247, 339, 457, 499, 515, 560
ntry Churches 41, 99, 193, 428, 503
trage 537, 566
ss 214, 221
nger Zones of Today 308
ision Day 131
dication 45, 313, 366
ense 456, 584
mocracy 7, 92, 118, 359, 361, 66, 371, 384, 387, 458, 479, 481
mocracy and Religion, *Paterson* 359, 404, 449, 505, 557
or Hangers 134
Draftees 17, 304, 479, 561
Drama and Pageantry 45, 132, 250, 310, 316, 366, 437, 565
Duty 27, 29, 264, 330, 502
Easter 131, 136, 146, 167 192, 194, 195, 197, 209, 218, 221, 363, 557, 568
Editorial 15, 67, 129, 187, 247, 307, 364, 409, 456, 507, 559, 614
Evangelism 13, 16, 19, 75, 125, 130, 136, 146, 243, 245, 462, 499, 509
Every Member Canvass, *Carson* 125
Expository Preaching 65, 447, 449
Faith 34, 47, 48, 159, 204, 256, 264, 373, 447, 451, 463, 501, 529, 551, 613
Fall Bazaar 413, 561, 564
Family Altar Service 618
Farms and Farmers 41, 99, 193, 428, 503
Fathers and Sons 252, 256, 271, 286, 301, 318, 320, 324, 330, 336, 347, 371, 381, 418, 565, 566, 572
Fear 7, 23, 25, 605
Filing Systems 411, 460
Films and Projectors .. 63, 72, 194, 254, 369, 407, 563
Flag Dedication 313, 366
Flags 311, 313, 333, 340, 366, 461
Funeral Address, *Garrett* 363
Giving 30, 36, 72, 75, 98, 107, 125, 148, 191, 510, 534
Good Friday .. 131, 166, 195, 200, 204, 214, 221, 431
Happiness 98, 166
Heroes 154, 260, 287, 584
Holy Week 131, 166, 195, 200, 204, 214, 218, 221, 301, 431
Holy Ghost 251, 277, 280
Honesty 41
Homes 260, 270, 286, 387, 515, 584
Illustrations, *Hart* 34, 94, 154, 214, 276, 336, 384, 429, 474, 528, 578, 638
Illustrations, .. *Phelan* 38, 98, 158, 218, 280, 340, 386, 431, 480, 532, 582, 643
Independence Day .. 264, 313, 320, 333, 366, 371, 386
Insurance 192
Junior Sermons, *Sessler* 29, 88, 148, 208, 272, 331, 380, 410, 426, 470, 524, 575, 633
Labor 96, 193, 220, 247, 320, 327, 386, 458
Lent 131, 160, 166, 195, 200, 204, 214, 218, 221, 301, 431
Lincoln 94, 106, 313
Liquor 18, 316
Love 79, 155, 211, 216
Memorial Day 252, 268, 278, 286
Memorial Gifts 74, 367
Men's Bible Class 69, 73, 75, 133, 366, 564, 566
Mid-Week Services.. 45, 105, 166, 221, 287, 346, 481, 534, 585, 651
Mimeographing 17, 184
Minister's Reading, *Hulen* ... 61
Minister's Wife 12, 128, 186
Missions .. 212, 413, 509, 510, 534, 551
Modern Psychology 606
Money Raising 30, 36, 72, 75, 98, 107, 125, 148, 191, 368, 413, 429, 510, 511, 534, 561, 620
Mortgage Burning Service ... 310
Mothers 75, 247, 249, 250, 256, 260, 270, 273, 281
Music for Choir and Organ 67, 124
New Year 7, 15, 17, 22, 28, 34, 38, 45, 49, 633' 653
Outlines, *Shaver* 270, 330, 415, 482, 630
Pacifism 11
Palm Sunday .. 190, 199, 208, 217
Parables 415
Parish Memorial Service 315
Parish Papers 71, 82
Pastoral Work .. 10, 123, 182, 451, 468, 478
Patience 26
Patriotism 359, 361, 366, 371, 384, 387
Peace 38, 46, 239, 287, 316, 605, 628
Pentecost 251, 277, 280
Personality 536
Planning Year's Work 73
Prayer .. 17, 76, 97, 106, 118, 135, 166, 206, 216, 220, 241, 245, 268, 270, 289, 301, 348, 416, 420, 430, 443, 466, 568
Prayers 135, 167
Prayer Meetings 45, 105, 166, 221, 287, 346, 481, 534, 584
Prayer, Week of 19
Preachers and Preaching 10, 59, 61, 65, 69, 76, 121, 134, 182, 264, 306, 340, 406, 451, 458, 459, 499, 501, 508, 532
Preaching to Children 29, 88, 148, 208, 272, 331, 380, 410, 426, 470, 524, 575, 633
Prohibition 18, 316
Propaganda 309
Rally 513, 524, 534
Religious Education 636
Relief 98, 107, 338, 367, 420, 478, 522
Repentance 241, 339
Resurrection .. 131, 136, 146, 167, 192, 194, 195, 209, 218, 221, 363, 557, 568

Sabbath Day 518
Sermons 22, 77, 136, 199, 256, 318, 371, 417, 463, 513, 566, 623
Sick, Ministry to ... 468, 478, 619
Sin 79, 90, 146, 200, 219, 241
Sound Systems 263
Speech Clinic, *Showalter* .. 59, 69
Stewardship 30, 72, 75, 98, 107, 125, 148, 191, 499, 510, 534, 565
Suffering 96, 257, 474, 619
Sunday Evening Services 73
Sunday School Teachers 271, 286, 368
Temptation 150
Time Bombs, *Hagedorn* 179
Thanksgiving (Gratitude), 561, 584
Tolerance 307
Truth 85
Vacations 330, 364, 378, 413, 433
Vesper Service 19
Visual Aids 461, 462, 477, 483, 546, 563
Visual Education 63, 72, 254, 369, 407, 414, 461, 462, 563
Volunteer Leaders 70, 123, 125, 130, 133, 136, 165, 185, 499, 503,
War and the Christian 46, 60, 73, 133, 156, 179, 239, 279, 299, 304,
Washington .....
Week of Prayer 1
Worry 23,
Wisdom 91, 96,
Writing Speeches, *Boden* ....
Youth and Democracy 18, 39, 71, 73, 146, 280, 476, 503, 526, 528, 536, 560,

FEATURE ARTICLES

Abiding Ministry, *Blair* 10
American Dream, *Bigelow* 118
Broadcast, When You, *Boden*.. 406
Can We Take It? *Johnson* 301
Christmas Service, *Leedy* 603
Church Gardens, *Smith* 554
Common Sense Blackout, *Roberts* 361
Dead in Christ, *Paterson* 404
Democracy and Religion, *Paterson* 359, 404, 449, 505, 557
Evangelism, What About, *Henderson* 243
Expository Preaching, *Henderson* 65
Faith Is Power, *Hagedorn* 453
Fear, Defeating, *Weist* 7
Fear Not, *Rasmussen* 605
Filmslides, *Lewis* 407
Films Serve Church, *Farber* .. 63
Funeral Address, *Van Garrett*.. 363
Garments of Redeemed, *Paterson* 449
Good Mimeographing, *Robbins* 184
Grace Before Meals 443
Guests of The Lamb, *Paterson* 505
How I Believe, *White* 613
Internal Shock Absorbers, *Urch* 245
John and Mary 12, 128, 186
Let The Church Speak, *Leedy*.. 501
Light of Hope, *R. C. Helfenstein* 551
Minister and His Reading, *Hulen* 61
Modern Psychology, *Hammons* 606
New Christian, *Sevener* 13
100 Percent Canvass, *Carson* .. 125
Pastor and Social Worker, *Smith* 123
Permanency in the Ministry, *Wood* 182
Personal Evangelism, *A Pastor* 499
Perspective, *Wirt* .....
Preaching is Marksmanship, *Fuller* .....
Presenting Arms, *Helfenstein*..
Pressure, How Escape, *Beck* ...
Prophecy, A, *Ice* .....
Prophets Disagree, When, *Wirt*
Re-Discovery of the Bible, *Ryan* 556,
Resurrection, First, *Paterson* ..
Sins, Our Inescapable, *Young*..
Speech Clinic, *Showalter* .. 59,
Success & Failure, *Gass* .....
Time Bombs in Church Yards, *Hagedorn* .....
Tomorrow's Church Leaders, *Ryan* .....
Unseen God, *Funnell* .....
Why Brother, *Carter* .....
Worried Husband .....

METHODS OF CHURCH WORK

Accordion Doors 368
Addressing Machine 369
Adhesive that Seals 363
Adult Education 620
Advent 617, 618
Air Conditionaire 313
Altar Cross 367
American Creed 366
America's Choice 510
Anniversaries 70
Arbor Day 251
Architect 193
Armistice Day 239, 564, 584
Army Morale, *Marshall* 133
Arrive With Milkman 134
Baptisms 617
Basement Floors 512
Bazaars 620
Bible Blackout 315
Bible Plants 562
Bible 411, 616, 618
Birthdays 617
Border For Steps 512
Bridal Fashions 561
Broadcasting 406
Bulletin Board 249, 253, 309, 365, 619
Business and Prayer 76
Calling All Americans 412
Candle Light Service 29, 250, 316, 616
Canvass Called a Business 511
Cent Sible Money Raising 191
Child Training 347, 512
Christian and War 311
Christian Endeavor Convention 311
Christless Graves 72
Christmas 19, 616, 618
Christmas Decorations 368
Church Advertising 92, 250
Church Building .. 253, 254, 368
Churches 338, 460, 480, 559, 617
Churches Lead 412
Church Fires 192
Church Funds 311
Church Furniture 18
Church Grounds 510, 554, 555, 562
Church Group Worship 511
Church Marches On 73
Citizen's Responsibility 458, 479, 481
Color Process Pictures 462
Commandments For Giving .. 72
Corner Stone Laying 369
Dividing Christmas 462
Easter Choralogue, *Thomsen* .. 132
Easter Decision Day, *Martin*.. 131
Easter Morning Service .....
Easter Sermon .....
Easter Service 192,
Eight Degrees of Charity .....
Empty Pew .....
Evangelism 19, 75, 130, 136, 243, 462,
Expiration Notices .....
Faith 159, 371, 451, 463, 501,
Fall Bazaar 413,
Family Altar Service .....
Father and Son Programs 252, 256, 286, 301, 336, 482, 565, 566,
Father's Day Topics .....
Federal Council Membership ..
Fellowship For Young People..
Filing Systems .....
Films Recommended 63,
Fireside Forum .....
Five Year Program .....
Flag for Sanctuary .....
Flags 252, 311, 333, 336, 340,
Flag Dedication .....
Flowers for Church .....
Fluorescent Lighting .....
Gift Pencils .....
Giving 32, 125, 148, 510, 534,
Good Friday Service, *Mattice*..
Gospel in Capsules .....

ng Cards 311
Cards For Visitors 412
work for Tots 192
sm 76
and Pray 69
Recordings 546
ng and Filing 460
tion Saves Fuel 512
tion (Advertising) 509
Anthems 460
Program 458, 481
r Ministry 366
en's Crusade, *Nordland*.. 133
er Upholstery Dressing .. 314
n 94, 313
r Advertising 18
r Bill for 1940 316
nership Talents 620
orial Day Service 252
orial Gifts 74
orial Statue 313
Bible Class 69
ography 184
try 182, 413
onary Recruits 413
ons 212, 509, 510
gage Burning, *Belles* 310
er's Day Service 250
ers, Test For 75
on Pictures, *Gable* 254
on Picture Projector 546
for Choir and Organ ... 124
nal Defense 315
nal Defense 458
New Year Prayer 17
New Year Program 45
One-cent Meals 561
100,000 Club 366
Other Wise Man, *Van Dyke* .. 19
Palm Sunday 190, 199
Parish Memorial Service 315
Parish Papers 71
aPstoral Letters 74, 75
Peace, Durable 46, 316
Pentecost 251, 280
Personal Evangelism 462
Planning Year's Work 73
Plays Made Into Films 72
Prayer 97, 118, 135, 166, 216, 241, 245, 268, 270, 289, 301, 420, 443, 461, 466, 568
Prayer Book, Vest Pocket ... 411
Prayer, Week of 19
Prayers 135, 167
Prayers For Peace 459
Preacher's Voice 459
Preaching 76, 121, 134, 182, 451, 508
Preaching Today 413
Pulpit Motto, *Shell* 310
Rally 513, 524, 534
Reading Board 462
Reading Habits 564
Religious Books, 1941, *Trost* .. 411
Religious Education 412, 564
Religious Poetry Anthonogy.. 412
Religious Teaching Pictures .. 414
Rodeheaver Moves 253
Sermon Study and Plagiarism.. 134
Service Flag 311
Serving Draftees 17
Shifting Populations 367
Sixteen MM Films 369
Social Hygiene 411
Social Ideals 70
Soldier's Religious Duty 561
So Long Boys 69
Sound Pictures 461
Speech Clinic 69
Stencils 17
Stewardship 107, 191, 505
Success & Failure 622
Sunday School Promotion 135, 286, 368
Thanksgiving 561, 578, 585
Tinting Bouquets 512
Trimming Trees 511
Tulip Time 312
Vesper Service 19
Visual Aids ... 461, 462, 546, 563
Visual Education ... 369, 407, 414
Volunteer Leaders 70, 123, 130, 133, 136, 185, 499
Wall Charts 460
War .. 73, 133, 156, 179, 239, 279, 299, 304, 339, 503
Washington 94
Week of Prayer 19
When To Pray 17
Working Men & Church 193
Work Sheets For Leaders 70
Youth and Democracy 73, 146
Youth's World 18, 565

INDEX OF SERMON ILLUSTRATIONS

vements of Old 34
ce of Highland Laird 216
f Us 479
rica, 1941 474
her's Load 384
Semitism 38
Had Well 477
orisms In Living 342
ism 219
Seals 36
dsmen Enlisted 36
ity Follows Fire 477
ian Congo 212
trong 144
dlehem 639
e 642
Enough Job 528
on Celebration 385
's Reading 337
herhood 388
fy On 157
ice His Own 478
istian Efficiency 583
istmas 638, 643
ist Our King 215
rch and Amusements 99
rch and Relief 98
urches, People Need 338
zenship Education 475
ra Barton 580
thing Appreciated 579
lege Students 476
or Feelings 530
mpound Interest 387
Confirmation (Poem), *Beck* ... 289
Conquest of Love 155
Conscientious Community 98
Continental Congress 384
Conversion .. 72, 79, 195, 243, 245, 330, 382
Couldn't Let Down 529
Could Tell Brass 478
Crossing Threshold 38
Debt to February 94
Discarded Umbrella 339
Door Not Locked 34
Easter, Christian 218
Easter Miracle 218
Easter Morning 218
Edison To His Men 36
Empty Pew 437
Eugene Ormandy 36
Eyes Opened 214
Faith and Forgiveness 339
Faith, Hope and Love 578
Faith of Child 338
Father's Curved Back 336
Fathers Have Told Us 336
Fellowship In Christ 429
Finding Picture 430
Fireweed Follows Fire 476
Flag Against Clouds 336
Flag Day 340
Flag Expresses Sovereignty ... 336
Fool, They Called Him 474
Founded on Kind Deed 530
Freedom's Meditation 388
Fundamental Question 34
Gethsemanes 431
Getting Back 528
Give Thanks 580
God Calling Yet 480
God Embarrassed 156
God Loves and Gives 216
God Of Our Fathers 159
God's Care 276
God's Farm 99
Going to Church 473
Good Definition 429
Good Friday 217, 282, 431
Gratitude 581
Great People 96
Greetings 39
Handicaps 474
Hanging, Etiquette On 156
Happiness 98
Heart-Satisfaction 216
Heroes 155
He Was Ready 476
Higher Ups 533
History Repeat 157
Hitler Will Fall 157
Holy Thursday 218
Honoring Veterans 279
Human and Divine Unity 342
Human Relations 582
Hymn for Dark Days 194
Ideas and Ideals 584
Immortal Fame 530
Independence 384
Independence and Oratory 386
Indian Summer 528

I Will Be True 168
Jesus Changed Guess 214
July Fourth 385
Just Fancy 98
Know Facts 280
Labor and Independence 386
Lenten Reverie 218
Liberty 362
Life Exciting Business 386
Life Through Lens 216
Lightless Light 534
Lincoln 94, 106, 154
London Church 154
London Morale Bombproof ... 156
Made God Real 276
Madonna (Poem), *Blair* 249
Memorial Day 278
Memorial Day (Poem) *Minot* 279
Military Diplomacy 94
Minute, Please 341
Miracle of Spring 215
Miracles 430
Missing Factor 97
Misunderstood 431
Modern Apostles 532
Modern Mephistopheles 158
Morality 532
Mother (Poem), *Sangster* 277
Motherhood (Poem), *Siegele* .. 278
Motherhood, Quality 277
Mother Imparted Look 276
Mothering Sunday 276
Mother Love (Poem) *Kelly* ... 278
Mother's Day 281
Mother's Hand 276
Mother's Wishes 277
Mouth of Babes 281
National Greatness 580
New Year's Voice 34, 38
Niemoeller's Church 154
Oldest Question 480
Outlook Determines Age 34
Overalls to White Shirts 338
Oxygen To The Soul 531
Palm Sunday 217
Patriotism at Home 387
Peril, Toil, Pain 386
Prayer, Epitome of Life 216
Prayer of Gratitude 430
Praying Yankee 220
Prosperity 281
Puffing Piffle 340
Quaker's America 579
Recruits 479
Redemptive Suffering 96
Refugees 338
Religion of Growth 480
Reward 338
Right Spirit 385
Rugged Honesty 41
Rugged Individuals 220
Sacred Cow Worship 480
Sang It Again 531
Saw The Rock 476
Seeking Vision 528
Self-Importance 432
Serve Country 385
Sick, Helping The 478
Social Facts .....
Social Solidarity .....
Soliloquy .....
Some Say .....
Son, Tribute To .....
Spiritual House-Cleaning ...
Spirituality .....
Spiritual Mobilization .....
Strategies .....
Sunlit Seas .....
Swearing Fidelity .....
Sweet Certainties .....
Techniques for Living .....
Thanksgiving .....
Things That Matter .....
Thinking of Himself .....
Through the Tunnel .....
Trees Beautify Park .....
Twentieth Century Cicero ...
Uncle's Advice .....
Unconquered .....
Unmoral .....
Vacations 432,
Village Postmistress .....
War ... 60, 73, 133, 179, 239,
Washington's Religion .....
We Just Live .....
What You Would Do .....
Woman's Work .....
Mrs. Woodring's Dress .....
Working Conditions .....
Wreckage A Monument .....
Youth 39, 71, 73, 146,

TOPICAL INDEX OF SERMONS

Abraham, *Herbert* 204
Attractive Religion, *Staver* ... 513
Baccalaureate Address ... 318, 417
Bitterness to Betterness, *Smith* 418
Blackouts, *Kuenzli* 268
Bread Enough, *Vaughn* 420
Can Christianity Do It?
Banning 264
Challenge to Youth, *Eakin* ... 146
Christmas, *Macartney* 623
Christmas Magic, *Loehr* 625
Clowning Through Life,
Hagedorn 324
Commencement Address .. 324,
482, 566, 572
Communion Sermon.. 140, 420,
568, 570
Conservation, *Morris* 136
Distressed & Deliverer, *Harkey* 373
Does God Care, *Ingham* 522
Duty, More Than, *Herbert* ... 27
Easter, *Darlaston* 197, 209
God Meets Human Needs, *Gass* 327
God's Faith in Man, *Braunstein* 463
God's Love, *Nabers* 81
Good Friday and Easter,
Thomas 195
Good Neighbor, *Siegart* 515
Guests of the Lamb, *Paterson*.. 505
Heroes of Home, *McAllister* .. 260
I Go Fishing, *Hunter* 378
Last Will, *Roberts* 568
Life's Building, *Park* 572
Links in Chain of Faith, *Nabers* 256
Made For Man, *Wyand* 518
Man and the Earth, *Tipton* ... 320
Message of Job, *Fagerburg* ...
Monday Religion, *Jacobs* .....
Needle's Eye, *Banning* .....
New Year 22,
Not Ashamed, *Macartney* ....
Our Nation, *Nabers* .....
Peace, *Sheppard* .....
Present World, *Macartney* ...
Purposeful Loneliness, *Sessler*..
Religion in Daily Life, *Fosdick*
Sick, Ministry To, *Johnson* ...
Speck In The Middle, *Nabers*..
Starting Point, *Leedy* .....
Stones Cried Out, *Gass* .....
Things to Bury, *Nabers* .....
Truth, *Patton* .....
Unwritten Gospel, *Luther* ....
Word Opens Heaven .....

TOPICAL INDEX OF JUNIOR SERMONS

Bitterling 635
Boat Race 427
Bringing Christ to Others 331
Children of Many Colors 332
Choosing Wisdom 91
Christmas 633
Climbing Vine 576
Closed Aqueduct 526
Four-Story House, *Steele* 152
Easter 209
God Gives Light 29
Greatest Gift 30
Great Mindreader 210
Heaven 274
How To Be Strong 29
Jesus At Center 382
Joy of Giving 148
Lamp And The Lantern 426
Light 272
Love, Gift of, *Reinelt* 211
Loyal Dog (Rally) 524
Making Life Count 381
Mother's Day 273
Moving Bridge 576
Neglected Farms 428
New Year 633
Our Flag and Our Country ...
Palm Sunday 208,
Pilot in Fog 526,
Sewing Without Thread .....
Sin, Monster of .....
Strange Mixture .....
Temptation .....
Three Sons .....
Tilted Clock .....
Treasure Hunt .....
Unhappy Flower .....
Using God's Gifts .....

INDEX OF CHURCH NIGHT PROGRAMS

..... 651
tic Goodness 482
..... 652
Physiology of 346
f Life 108
n, He Called 347
Arisen (Easter) 221
nas 652
ation 535
e of Convictions 537
..... 48
f Cross (Good Friday) 221
of Delight 166

Garden of Gethsemane 166
Garden of God (Easter) 167
Garden of Grave (Good Friday) 166
Gifts 287
God's Defense Program 584
Heroes Around Us 584
Hill Road 286
Immortals (Beatitudes) 222
Jericho Road 107
Lamp of the Body 481
Loom of Time 586
Lord of Common Things 482
Managers For God 534

Master Worker 481
My Father and I 347
New Year 653
New Opportunity 45
Path Breakers 105
Personality 536
Praise For Deliverance 287
Pray, Let Us 348
Radiant Trust 585
Song of the Soul (Lincoln) ... 106
Sword Of Lord 45
War In Christian World 46
Windows of Life 286
Wise Men (Proverbs) 222

QUOTABLE POETRY

unday, *McGraw* 642
of Prayer, *Anderson* ... 17
urch, *Peck* 229
us, *Miller* 506
nation, *Beck* 289
A 286
o February, *Flynn* 94
f Fear 23
Ye All of It 144
Miracle, *Shafer* 218
Morning, *Lomabard* ... 218
ay, *Guest* 340
..... 333
Our Hope 553
Friday, *Guest* 217
n Hand 489

Holy Thursday 218
Hymn For A Household, *Henderson* 348
If, *Kipling* 566
If We Are to Live 23
I Thank Thee Lord, *Robinson* 581
I Will Be True, *Peck* 168
July Fourth, *Guest* 386
Lenten Reverie, *Nendick* 218
Life, *Spottswood* 642
Light of the World, *Greeves* .. 244
The Longer I Live 573
Madonna, *Blair* 249
Memorial Day Poem, *Minot* .. 278
Motherhood, *Siegele* 278
Mother Love, *Kelly* 278
Mothers, *Sangster* 277

My God, *Herbert* 347
Napoleon, *Wordsworth* 157
No East or West, *Oxenham* ... 191
Not Ashamed 81
Palm Sunday, *Milman* 217
Priceless Gift, *Ham* 165
Rain, *Welshheimer* 430
Rise Up, O Men of God 127
Service is Our Watchword ... 28
They Called Him Fool, *Coblentz* 474
Time Turns Not Back, *Bruce* .. 541
Watch Your Thoughts, *Kleiser* 207
When Men Go Down To Sea, *Freeman* 144
When to Pray, *Wiseman* 17
Yankee Praying, *Allen* 220

EDITORIALS

e Same Difference 16
sadors 67
hristianism 559
g The Unforeseen 129
mas Blackout 615
Churches 559
r Zones of Today 308
e Project 456
na Mill 307
at Dog 247
elism, Up To Date .. 16, 130
nd Falsehood Techniques 309
urned 615
f Liberty 362
n Spot 15

Growing Old 614
Happy New Year 15
Having Eyes 248
Having Eyes, See Not 507
"Jes' Like Sunday" 409
Junior Sermons 410
Modern Bible Translations ... 187
More Fauna and Less Flora .. 68
Mother's Day 247
Musical Heresy 67
New Trails for Old 189
Oarsmen 560
Old Light 129
On Up The Trail 15
Our Crete 364
Our Message 308

Parable of Lamps Without Oil 365
Pastor's Alternative 409
Pax 456
Peace—Good Will 614
Re-Create 364
Regal Queen 188
Seeds For Thought 365
Sequel 309
Speak Gently 307
Splitting the Buoy 457
Stone Bruise 130
Stone for Bread 508
Under-Armed 187
While I Mused 507
Whom Say Ye 248
Whose Job? 130

TOPICAL INDEX OF OUTLINES

ning Again, *Shaver* 49
Friend, *Malone* 108
Mattice 346
h Decoration 330
Before Dawn, *Jones* 105
vs. Privilege 330
rd Look (Easter) 132
emane 166

Goodness, Automatic 482
Hidden Treasure, *Cox* 415
Lost Coin, *Cox* 415
Prayer, *Kelly* 348
Prayer, *Lawrence* 206
Prayer, Unanswered 270
Proverbs, *Mattice* 222
Strength of Weakness 271

Song of Three Stanzas 106
The Sword of the Lord, *Shaver* 46
Stewardship, *Shubert* 534
Times, Living Up To 271
Vacations 330, 378
War in a Christian World, *Shaver* 46
Windows of Life 286

NDEX OF SCRIPTURE TEXTS

of Scripture Texts
astrations
utlines
rayer Meetings
rmons

Gen. 1:2 (I) 277
Gen. 1:28 (S) 320
Gen. 4:19 (I) 156
Gen. 11:5 (I) 154
Gen. 13:6-7 (S) 204
Gen. 26:24-25 (O) .. 270
Gen. 40:5 (S) 85
Gen. 49:26 (I) 336
Ex. 12:2 (I) 94
Ex. 12:14 (I) 278
Ex. 32:8 (I) 480
Num. 14:6-10 (O) .. 632
Josh. 1:6-8 (P) 653
Josh. 1:7 (I) 157
Judg. 5:7 (I) 276
Judg. 7:20 (O) 46
I Sam. 4:9 (I) 36
I Sam. 15:11-23 (P) 535
II Sam. 13:18 (I) ... 530
II Sam. 13:28 (I) ... 156

II Sam. 18:29 (I) ... 39
I iKngs 3:7 313
I Kings 19:9 (O) 330
II Kings 6:26 (I) ... 578
I Chron. 9:13 (I) ... 155
II Chron. 10:7 (I) .. 579
II Chron. 35:2 (I) .. 531
Ezra 7:27 (I) 384
Neh. 12:31 (I) 580
Esth. 4:14 (O) 271
Job 5:10 (I) 430
Job 13:6 (I) 94
Job 18:4 (I) 476
Job 19:25 (I) 216
Job 23:10 (I) 36
Job 34:25 (I) 581
Psalm 4:1-4 (P) 106
Psa. 8:4 (I) 432
Psa. 20:5 (I) 336
Psa. 23 (P) ... 286, 347
Psa. 23 (P) ..45, 522, 584
Psa. 37 (S) 26
Psa. 37:5 (I) 642
Psa. 39:6 Moffatt (S) 324
Psa. 44:1 (I) 336
Psalm 46:10 (P) 108
Psalm 55:6 (I) 98
Psa. 81:1 (I) 531
Psa. 81:10 (S) .. 420, 376
Psa. 90:10 (I) 34
Psa. 90:12 (I) 281
Psa. 93:1 (I) 156
Psa. 98 (P) 287
Psa. 103:13 (I) 336
Psalm 107 (P) 482
Psa. 113:9 (I) 276
Psa. 119:105 (I) 641, 642
Psa. 122:1 (I) 638
Psa. 139:5 (I) 276
Psa. 139:14 (P) 346
Psa. 147:20 (I) 580
Prov. 1:5 (I) 36
Prov. 1:8 (I) 94, 276
Prov. 4:4 (I) 337
Prov. 10:1 (I) 474
Prov. 14:34 (I) 580
Prov. 25:25 (I) 530
Prov. 29:18 (I) 528
Prov. 30:25 (I) 477
Prov. 31:30 (I) 277
Eccl. 2:5 (I) 429
Eccl. 2:24 (I) 36
Eccl. 7:14 (I) 338
Eccl. 8:16 (I) 96
Eccl. 9:10 (I) 478
Eccl. 12:14 (I) 280
Cant. 2:12 (I) 215
Isa. 3:3 (I) 478
Isa. 6:8 (I) 528
Isa. 23:9 (I) 639
Isa. 25:1-12 (P) ... 651
Isa. 31:33 (I) 157
Isa. 38:17 (S) 418
Isa. 52:1-2 (S) 513
Isa. 53:4 (I) 96
Isa. 58:10-11 (O) .. 631
Isa. 61:3 (I) 477
Jer. 8:20 (I) 528
Ezek. 2:1-7 (P) 105
Ezek. 33:5 (I) 645
Dan. 3:5 (I) 385
Dan. 5:27 (I) 157
Luke 10:29 (I) 533
Dan. 6:10 (P) 45
Hosea 6:6 (I) 476
Jonah 4:10-11 (S) ... 81
Micah 4:2 (I) 473
Nah. 1-3 (P) 586
Hab. 2:2 (I) 532
Hab. 3:17-18 (P) ... 585
Hag. 2:4 (I) 144
Zech. 3:2 (I) 477
Matt. 1:18-23 (P) .. 652
Matt. 1:18-25 (S) .. 625
Matt. 2:1 (I) 639
Matt. 2:2 (I) .. 638, 639
Matt. 2:10 (O) 630
Matt. 4:11 (I) 432
Matt. 4:17 (I) 582
Matt. 5:2-17 (P) ... 482
Matt. 5:10 (I) .. 154, 386
Matt. 5:13 (I) 582
Matt. 5:13-16 (S) ... 513
Matt. 5:16 (I) 534
Matt. 5:46 (I) 338
Matt. 6:12 (S) 628
Matt. 6:21 (P) 481
Matt. 7:12 (I) 341
Matt. 7:14 (I) 532
Matt. 7:21 (I) 99
Matt. 7:24 (I) 431
Matt. 10:16 (I) 532
Matt. 11:25 (I) 581
Matt. 12:1-21 (P) ... 584
Matt. 12:31 (I) 219
Matt. 12:49 (I) 281
Matt. 13:56 (I) 94
Matt. 14:20 (I) 98
Matt. 16:18 (I) ..34, 340
Matt. 17:14-21 (P) .. 348
Matt. 18:1 (I) 342
Matt. 18:3 (I) 338
Matt. 20:21 (I) 475
Matt. 20:22 (P) 221
Matt. 22:14 (I) 479
Matt. 22:29 (P) 221
Matt. 25:8 (I) 534
Matt. 25:21 (I) 387
Matt. 25:36 (I) 478, 579
Matt. 26:27 (S) 140
Matt. 26:39 (O) ... 270
Matt. 27:46 (S) 200
Matt. 27:54 (S) 195
Mark 2:27 (S) 518
Mark 4:35 (S) 264
Mark 4:39 (I) 40
Mark 6:31 (I) 432
Mark 6:48 (S) 373
Mark 7:15 (I) 342
Mark 7:21 (I) 582
Mark 10:1 (I) 218
Mark 10:19 (I) 340
Mark 10:24-25 (S) .. 318
Mark 14:50 (I) 217
Mark 16:2 (I) 218
Luke 2:10 (I) .. 630, 640
Luke 3:22 (I) 38
Luke 4:3 (I) 158
Luke 4:40 (S) 468
Luke 6:12-19 (P) ... 108
Luke 7:5 (I) 385
Luke 8:19 (1) .. 276, 277
Luke 9:19 (I) 158
Luke 10:7 (I) 96
Luke 10:25-37 (S) .. 515
Luke 10:29 (I) 533
Luke 10:35 (I) 530
Luke 12:36 (I) 38
Luke 12:42 (I) 529
Luke 13:3 (S) 423
Luke 15:8 (I) 480
Luke 15:9 (I) 430
Luke 17:10 (O) 330
Luke 17:10b (S) ... 27
Luke 18:13 (I) 38
Luke 18:18 (I) 480
Luke 19:38 (I) 217
Luke 19:39-40 (S) .. 199
Luke 22:8 (I) 218
Luke 22:27 (I) 533
Luke 22:33 (I) 36
Luke 23:28 (I) 431
Luke 23:34 (I) 216
John 1:6 (I) ... 532, 638
John 2:1-11 (P) 48
John 3:16 (I) 216
John 3:16 (S) 572
John 3:21 (I) 532
John 5:39 (I) 532
John 6:1-14 (S) 327
John 7:46 (I) 530
John 8:32 (I) ... 98, 280
John 9:9 (I) 534
John 10:10 (O) 631, 632
John 10:27 (I) 38
John 11:35 (I) 431
John 11:43 (I) 480
John 14:2 (S) 197
John 15:1 (I) 41
John 15:13 (I) 339
John 15:15 (I) 578
John 15:22 (S) 623
John 16:33 (S) 570
John 17 (S) 568
John 19:14 (I) 215
John 19:14b (S) 146
John 21:16 (I) 98
John 21:25 (S) 465
Acts 3:1 (I) 338
Acts 3:1-10 (P) 287
Acts 5:30 (I) 159
Acts 8:35 (I) 216
Acts 11:15 (I) 528
Acts 15:12 (I) 430
Acts 17:18 (I) 340
Acts 21:6 (S) 260
Acts 21:39 (I) 388
Acts 22:10 (S) 566
Acts 28:2 (I) 640
Rom. 1:14 (I) 388
Rom. 2:6-21 (P) ... 536
Rom. 3:16 (I) 582
Rom. 5:6 (S) 417
Rom. 10:1 (S) 371
Rom. 10:13 (I) 97
Rom. 10:15 (I) 532
Rom. 12:6 (I) 99
Rom. 13:10 (I) 533
Rom. 14:7 (I) 584
Rom. 14:9 (I) 218
Rom. 15:1-3 (P) 222
I Cor. 3:6 (I) 99
I Cor. 3:16 (S) 463
I Cor. 3:18-4:2 (P) .. 534
I Cor. 12:4 (I) 99
I Cor. 13:1 (I) 582
I Cor. 13:5 (I) 580
I Cor. 13:6 (I) 155
I Cor. 13:10 (I) 532
I Cor. 13:12 (I) ..
I Cor. 13:13 (I) ..
I Cor. 13:24 (I) ..
I Cor. 15:14 (I) ..
I Cor. 15:51 (I) 218
I Cor. 15:55 (I) ..
I Cor. 15:57 (I) ..
I Cor. 16:13 (I) ..
I Cor. 16:20 (I) ..
II Cor. 5:7 (I) .....
II Cor. 6:1 (I) .....
II Cor. 11:26 (I) ..
II Cor. 12:10 (O) ..
Gal. 2:5 (I) .....
Gal. 2:9 (I) .....
Gal. 4:4 (I) .....
Gal. 4:10 (I) .. 640
Gal. 5:22 (I) .....
Gal. 5:26 (I) .....
Gal. 6:2 (I) .....
Gal. 6:7 (P) .....
Gal. 6:7-10 (S) ....
Eph. 4:15 (I) .....
Eph. 4:29 (I) .....
Eph. 4:32 (I) .. 339
Eph. 5:16 (I) .....
Eph. 6:1-4 (P) .....
Eph. 6:20 (I) .....
Phil. 2:4 (I) .....
Phil. 2:15 (I) .....
Phil. 3:13 (S) .....
Phil. 4:8 (I) ... 340
Phil. 4:21 (I) .....
Col. 2:5 (I) .....
Col. 3:15 (I) .....
I Thess. 5:21 (I) ...
I Tim. 1:13 (I) .....
I Tim. 6:8 (I) .....
II Tim. 1:5 (S) .....
II Tim. 1:12 (I) ...
II Tim. 2:9 (I) .....
II Tim. 2:15 (I) 41
II Tim. 3:5 (I) .....
II Tim. 4:6 (I) .....
II Tim. 4:10 (S) ....
Titus 2:10 (O) .....
Philemon 1: (I) .....
Heb. 2:9 (I) .....
Heb. 3:1-19 (P) ....
Heb. 3:7 (I) .....
Heb. 4:11 (I) .....
Heb. 4:12 (I) .....
Heb. 6:6 (I) .....
Heb. 11:16 (S) ....
Heb. 12:1 (I) .....
Heb. 12:2 (I) .....
James 1:27 (I) .....
James 1:39 (I) .....
James 2:14 (S) .....
Jas. 4:1 (I) 387
I Pet. 1:8-25 (P) ...
I Pet. 2:17 (I) ....
I Pet. 5:7 (I) .....
I Pet. 5:8 (I) .....
II Pet. 1:5 (I) .....
I John 2:14 (I) .....
I John 4:16 (I) .....
II John 8 (S) .....
Rev. 3:8 (I) .....
Rev. 3:12 (I) .....
Rev. 14:13 (I) .....
Rev. 19:9 (S) .....
Rev. 20:6 (S) .....

CHURCH BULLETINS

arious religious subjects for all occasions cluding series on Life of Christ with ripture text. Attractively lithographed ne side on good paper. Reasonably priced. ust see to appreciate superb values.

Write for Samples

ECCLESIASTICAL ART PRESS

Dept. A

18 Shawnee Terrace South, Louisville, Ky.

CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS
Also
ILLUMINATED CROSSES
ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES

W. L. CLARK CO. Inc
52 LAFAYETTE ST. NEW YORK
Manufacturers
Est 1914
SEPARATE LITERATURE OF EITHER ON REQUEST

The words of Christ printed in Red

HOLMAN RED LETTER Illustrated STUDENT'S BIBLE

No. 209RL REDUCED PRICE $2.75

Clear Type Self-Pronouncing
SIZE 5¼ x 7¼ INCHES
Including
A BIBLE STUDY COURSE
It is highly desirable to read the Bible through from Genesis to Revelation.

The Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MOROCCO GRAINED BINDING, OVERLAPPING COVERS, GOLD TITLES, RED and GOLD EDGES

THIS STUDENT'S BIBLE
contains the sayings of Christ printed in red, also
32 Beautiful Illustrations
portraying scenes and places taken from Nature and Life in the Holy Land, also

THE MOST USED LESSON HELPS in which is embodied FOUR THOUSAND QUESTIONS AND ANSWERS for especial use of readers of the Student's Bible.

BIBLE READER'S GUIDE BOOK
Including History of Books of Bible, Harmony of the Gospels, Miracles and Parables of Jesus, Paul's Journeys, Bible Moneys, etc.

INDEX FOR DECEMBER, 1941

GENERAL

ht 617, 618, 651
al Index 655-660
Bible 609, 616, 642, 652
Bible, *Ryan* 609
Reviews 646
herhood 635
delight Service, *Leedy* ... 603
les 613, 616
stmas ... 603, 605, 614, 623, 633, 652
ch Methods 616
orial 614
ly Altar Service, *Lowry* .. 618
Not, *Rasmussen* 605
I Believe, *White* 613
rations, *Hart* 638
rations, *Phelan* 643
or Sermons, *Sessler* 633
ern Psychology, *Hammons* 606
Year 633, 653
nes, *Shaver* 630
ence 628
er Meetings 651
gious Education, *Stanger*.. 636
d, How To Be, *Tullar* 621
ions 623
e Greatest Maxims, *Morse* 608
Church Service, *Smith* .. 611

METHODS

ent 617, 618
t Education 620
isms 617
ars 620
e Program 616, 618
otin Board Tax 619
ile Service 616
rch and Community Agencies 617

Church Bulletins 619
Commentaries 619, 620
Family Altar Service 618
Gospel in Capsules 619
Membership Talents 620
Parish Birthdays 617
Success and Failure 622
Tracts 621

SERMONS

Christmas Sermon, *Macartney* 623
Christmas Magic, *Loehr* 625
Peace, *Sheppard* 628

JUNIOR SERMONS

Bitterling 635
Christmas Trees 633
Shepherd Boy 633

OUTLINES

Abundant Life 631
Christmas Joy 630
Glory Shines 632
Jesus Came, Why 631
Jesus Offers Life 632
Prosperity 631
Yuletide, The First 630

ILLUSTRATIONS

Bethlehem 639
Bible 642
Brief Days 640
Chained 642
Christmas 638, 643
Fumbling 644
Life, *Spottswood* 642
Light, Send The 638
Nineteen Eighteen 639
Policeman's Christmas Spirit .. 640
Responsibility 645
Sailors Agree 640
Singing Through Dark 640

WEEKLY PRAYER SERVICE

Advent 651
My Bible 652
Christmas 652
New Year 653

SCRIPTURE TEXTS

I—*Illustrations*
O—*Outlines*
P—*Prayer Meetings*
S—*Sermons*

Num. 14:6-10 (O) 632
Joshua 1:6-8 (P) 653
Psa. 37:5 (I) 642
Psa. 119:105 (I) 641, 642
Psa. 122:1 (I) 638
Isa. 23:9 (I) 639
Isa. 25:1-12 (P) 651
Isa. 58:10-11 (O) 631
Isa. 61:1 (I) 638
Ezek. 33:5 (I) 645
Matt. 1:18-23 (P) 652
Matt. 1:18-25 (S) 625
Matt. 2:1 (I) 639
Matt. 2:2 (I) 638, 639
Matt. 2:10 (O) 630
Matt. 6:12 (S) 628
Luke 2:10 (I) 640
Luke 2:20 (O) 630
John 1:9 (I) 638
John 10:10 (O) 631, 632
John 15:22 (S) 623
Acts 28:2 (I) 640
II Cor. 6:1 (I) 644
Gal. 4:10 (I) 640, 643
Gal. 6:7-10 (S) 625
Eph. 4:32 (I) 638
Phil. 2:15 (I) 640
Phil. 4:21 (I) 643
II Tim. 2:9 (I) 642
I Pet. 1:8-25 (P) 652

PAR EXCELLENCE OF THE WORLD SINCE 1675.

OXFORD "THE WORLD'S BEST BIBLE"

Like a good friend, an *OXFORD BIBLE* will stand the test of service—year in, year out. Durably bound and clearly printed on finest quality paper an *OXFORD BIBLE* is an investment in Bible economy and satisfaction. And, remember, you pay no more because the Bible you choose is an *OXFORD.*

Ask your dealer for an Oxford India Paper Bible

At All Booksellers or from the Publishers
OXFORD UNIVERSITY PRESS
114 FIFTH AVENUE NEW YORK

GOWNS — PULPIT and CHOIR

Choir Robes - $3.00 up

COTRELL and LEONARD, Inc.

Established 1832

485 Broadway **Albany, N. Y.**

America's Oldest and Largest Manufacturer

WHERE TO BUY CHURCH EQUIPMENT

ALTAR SUPPLIES
Wm. Lehmberg & Sons 652
Redington Co., J. P. 654

BELLS AND CHIMES
McShane Bell Foundry 652
Maas Organ Co. 598
Meneely Bell Co. 650

BIBLES
Oxford University Press 662

BOOKCASES
C. J. Lundstrom Mfg. Co. .. 649

BOOKS
Am. Library Service 652

BRONZE MEMORIAL TABLETS
Int. Bronze Tablet Co. 648

BULLETIN BOARDS AND LETTERS
Ashtabula Sign Co. 651
Clark Co., W. L. 661

CANDLES & CANDLELIGHT SETS
Emkay Candles 639

CHAIRS
Redington Co. 651
Standard School Equip. 598

CHRISTMAS SUPPLIES
Goodenough & Woglom 602
Woolverton Printing 648

CHURCH FURNITURE
AMERICAN SEATING CO.. 601
DeLong & DeLong 654
DeMoulin Bros. 654
Josephinum Furniture Co. .. 649
Keltner Mfg. Co. 654
Manitowoc Furniture Co. ... 650
Redington Co., J. P. 650

CHURCH SOUND SYSTEMS
RCA Victor 641

COMMUNION SERVICE
Individual Communion Serv. 652
Redington Co. 653
Sanitary Communion Serv. . 650
Thomas Communion Serv. .. 653

DUPLICATORS, STENCILS, INKS
Pittsburgh Typewriter 652

GOWNS (Pulpit and Choir)
Cotrell & Leonard, Inc. 662
Cox Sons & Vining 651
DeMoulin Bros. 650
Hall, J. M. 650
McCarthy & Simon 653
E. R. Moore 644
Nat. Ac. Cap and Gown ... 654
Ward Co., C. E. 652

HOTELS
Prince George, N. Y. 647

HYMN BOOKS
Hope Publishing Co. 645

MISCELLANEOUS
Richard Hammons 650
Judson Press 653

MONEY RAISING
Edwards Folding Box Co. .. 651
Gottschalk's 647
Harrison Company 651
The Rich Company .....
Sangamon Mills .....

ORGANS (Pipe)
Austin Organ Co. .....
Hillgreen Lane & Co. .....
Schantz Sons & Co. .....
Wicks Pipe Organ Co. ..644,

PARISH PAPERS
Ecclesiastical Art Press ....
NAT. RELIGIOUS PRESS .

PUBLISHERS
FUNK & WAGNALLS CO..6.
Harper Bros. .....
Higley Press .....
Macmillan Co. .....
REVELL CO., FLEMING .
UPPER ROOM .... *Back C*
Westminster Press 649,
WILDE CO., W. A. .....

SERMON HELPS
Author's Research Bureau ..
Continental Writer's Bureau.

SUNDAY SCHOOL SUPPLIES
American S. S. Union .....
Wm. H. Dietz .....
Standard Publishing Co. ...

VISUAL AIDS
C. O. Baptista Films .....
Bond Slide Company .....
Society for Visual Ed. .....
Victor Animatograph Corp. .

WINDOWS (Stained Glass)
St. Joseph Art Glass Co. ...